F
203
2
.A1J6

Class _____

Book _____

THE

CHURCHES AND PASTORS

OF

WASHINGTON, D. C.;

TOGETHER WITH

FIVE HUNDRED TOPICS OF SERMONS, DELIVERED IN 1855 AND '6.

TO WHICH IS ADDED,

A LIST OF ALL THE CHURCH-EDIFICES, AND THEIR LOCALITIES.

BY LORENZO D. JOHNSON,
Author of "Chaplains of the Government."

NEW YORK:
PUBLISHED BY M. W. DODD,
NO. 59 CHAMBERS ST., REAR OF THE PARK.
1857.

F203
.2
A1J6

PRINTED BY
Edward O. Jenkins,
26 Frankfort St. N. Y.

H163
5939

CONTENTS.

57

Introduction,..... 9
Directory to Churches,..... 11
Churches and Pastors,..... 21
Christ Church,..... 23
F Street Presbyterian Church,..... 26
Ebenezer Methodist Episcopal Church,..... 30
First Presbyterian Church,..... 32
Wesley Chapel,..... 34
Saint John's Church,..... 36
First Baptist Church,..... 40
Saint Patrick's Church,..... 44
Saint Matthew's Church,..... 45
Saint Peter's Church,..... 46
Fourth Presbyterian Church,..... 46
Baptist Church,..... 51
Foundry Methodist Episcopal Church,..... 52
Friends' Meeting,..... 55
Second Presbyterian Church,..... 57
E Street Baptist Church,..... 64
McKendree Chapel,..... 67
Unitarian Church,..... 70
Church of the Ascension, ... 73
Saint Paul's English Lutheran Church,..... 75

Ryland Chapel,..... 77
Methodist Protestant Church,..... 80
Trinity Church,..... 82
Sixth Street Presbyterian Church,..... 83
German Evangelical Church,..... 85
Shilo Baptist Church,..... 87
Presbyterian Church,..... 90
Methodist Church South,..... 92
Thirteenth Street Baptist Church,..... 96
Methodist Protestant Mission Church,..... 100
Church of the Epiphany,..... 101
German Evangelical Church,..... 103
German Evangelical Lutheran Church,..... 103
Assembly's Church,..... 107
Jews' Synagogue,..... 110
Union Chapel,..... 115
Grace Church,..... 117
New Jerusalem Church,..... 118
Gorsuch Chapel,..... 120
Fletcher Chapel,..... 120
Providence Chapel,..... 121
Methodist Episcopal Church,..... 122
Western Presbyterian Church..... 123
Chaplains to Congress,..... 127
Sabbath Schools,..... 129
Five Hundred Topics,..... 137

INTRODUCTION.

The District of Columbia, embracing within its limits the cities of Washington and Georgetown, the national capitol and all the vast machinery of the General Government, constitutes *one* little territory, in which this whole brotherhood of States have an equal interest. The Heads of the several Departments with their hundreds of clerks, and the other employés of the government, coming here from all parts of the country, to have, at least, a temporary residence, nothing less can be expected, than that there should be felt, in every Congressional district of the Union, more or less solicitude as to the secular, social, and moral condition of this growing metropolis.

Leaving others to inspect the workings of the political machinery in this District, we propose to give in this work only a very concise view of the *moral* aspect of things—in connection with the *pastors and churches* of Washington.

For a work of this kind to have any claims to completeness, it should include the religious enterprises and interests of *Georgetown*, as well as Washington—with which, by the increasing facili

ties of communication, it has already, in a social point of view, become consolidated—as it is now expected it will be, practically, at no distant date. These, together with many other statistical and historical facts, for want of time and material must be left for a future edition.

The pulpit sketches and historical reminiscences found in these pages, are selected from the "National Intelligencer," for whose columns we have prepared, from week to week, under the head of "Sabbath Review," brief outlines of sermons. Embracing as they do the leading, and sometimes the choicest thoughts of the discourse, we felt so desirous to preserve them, that ere we were aware, they had grown into a compilation of sufficient size to make a book of many hundred pages. To reduce it into the narrow limits of this work, has been an unwilling task. We trust that the church-going people of Washington and of the country generally, will not regret to see these reminiscences put into a form for preservation.

The Five Hundred Topics of Sermons are taken from the sketches of discourses published in the *Sabbath Review*.

The *List of Churches*, with their localities and pastors, and also the times of holding public worship, will form a convenient *Directory* for the people of Washington, as well as for strangers visiting the national metropolis.

DIRECTORY

TO

CHURCHES OF WASHINGTON.

LIST OF CHURCHES.

A LIST of all the churches in Washington, D. C., including the names of the respective pastors; and, so far as ascertained, the times of holding public worship.

BAPTIST CHURCHES.

First Church, 10th street, between E and F streets. Rev. S. P. Hill, pastor; residence on H, between 15th and 16th streets.

Navy Yard Baptist Church, Virginia avenue, corner of 7th street east. Rev. Mr. Greer, pastor; residence on Virginia avenue, between 7th and 8th streets east.

E Street Church, E street, between 6th and 7th streets. Rev. G. W. Samson, pastor; residence on 6th street, between D and E.

Fourth Church, 13th street, between G and H. Rev. Dr. Teasdale, pastor; residence on 13th street, between G and H.

Services at all the Baptist churches at 11 A. M., and at the usual hour at night.

CATHOLIC CHURCHES.

St. Patrick's Church, F street west, between 9th and 10th streets north. Rev. T. J. O'Toole, pastor; F. E. Boyle, assistant. Services daily at $5\frac{1}{2}$ and $6\frac{1}{2}$ A. M.; on Sundays at 6, 7, and $10\frac{1}{2}$ o'clock A. M. and 4 P. M. Parsonage adjoining the church.

St. Matthews, corner 15th street west and H street north. Rev. John B. Byrne, pastor; Rev. Jas. B. Donolon, assistant. Parsonage adjoining the church.

St. Mary's (German), 5th street west, between G and H north. Rev. Matthias Ailig, pastor. Services same as above. Parsonage adjoins the church.

St. Peter's, (Capitol Hill,) 2d street east. Rev. Edward A. Knight, pastor. Services at same hours as above. Parsonage adjoining the church.

St. Dominick's, (Island,) F street, between 6th and 7th streets. Rev. J. A. G. Wilson, pastor; J. N. Clarkson, assistant. Parsonage opposite the church.

EPISCOPAL CHURCHES.

Christ Church, (Navy Yard,) G street south, between 6th and 7th streets east. Rev. J. Morsell, rec-

tor; parsonage adjoining the church. Services at 11 A. M. and 4 P. M.

Trinity Church, corner of 3d street west and C street north. Rev. G. D. Cummins, rector; dwelling 6th street, between D and E. Services at 11 o'clock A. M., and at the usual hour at night.

Church of the Ascension, H street north, between 9th and 10th streets. Rev. Mr. Stanley, rector. Services at 11 o'clock A. M. and at night.

Church of the Epiphany, G street, between 13th and 14th streets. Rev. Charles H. Hall, rector. Services at 11 o'clock A. M. and 4 P. M.

St. John's Church, opposite the Executive Mansion, at the corner of H street north and 16th street west. Rev. Dr. Pyne, rector. Services at 11 o'clock A. M. and 4 P. M.

Grace Church, D street, between 8th and 9th, (Island.) Rev. Alfred Holmead, rector; dwelling on B street, south of Smithsonian Institution. Services at 11 o'clock A. M. and at night.

FRIENDS' MEETING HOUSE,

I street, between 19th and 20th. Service at 11 o'clock.

JEWS' SYNAGOGUE,

4th street, opposite east end of City Hall. Service every Saturday from 8 to 10 A. M.

LUTHERAN CHURCHES.

German Evangelical Church, corner 20th and G streets. Rev. Samuel D. Finkle, pastor; dwelling near the church. Service at 11 o'clock A. M.

English Lutheran Church, corner of H and 11th streets. Rev. J. G. Butler, pastor; dwelling 12th street, between K and L. Services at 11 o'clock A. M. and at night.

German Lutheran Church of the Unaltered Augsburg Confession, north side of E, between 3d and 4th streets. Rev. Wm. Nordman, pastor; dwelling next door. Services at $10\frac{1}{2}$ o'clock A. M. and $3\frac{1}{2}$ P. M.

METHODIST EPISCOPAL CHURCHES.

McKendree Chapel, Massachusetts avenue, between 9th and 10th streets. Rev. George Hildt, pastor; residence 9th street, between L and M.

Foundry Church, corner 14th and G streets. Rev. Samuel Register, pastor; parsonage adjoining church on G street.

Union Chapel, 20th street, between Pennsylvania avenue and H street. Rev. Wm. S. Rogers, pastor.

Ryland Chapel, corner of Maryland avenue and 10th street, (Island.) Rev. John S. Deale, pastor; parsonage 10th street, adjoining Ryland Chapel.

Gorsuch Chapel, 4½ street, between L and M, (Island). Rev. J. H. Ryland, pastor; residence, parsonage above.

Wesley Chapel, corner F and 5th streets. Rev. William Krebs, pastor; residence F, between 6th and 7th streets.

Capitol Hill Church, corner A and 2d streets. Rev. R. S. Hough, pastor.

Ebenezer Church, 4th street, east, between E and G streets south, (Navy Yard.) Rev. Francis H. Richie, pastor; residence 7th street, between G and I streets.

Services at all the M. E. Churches at 11 A. M. and at the usual hour at night.

Fletcher Chapel, corner New York avenue and 4th street. In charge of the McKendree Chapel station.

Providence Chapel, corner I street and Delaware avenue. In charge of the Capitol Hill station.

Methodist Episcopal Church South, 8th street, between H and I. Rev. Dr. Doggett, pastor.

METHODIST PROTESTANT CHURCHES.

Methodist Protestant Church, 9th street, between E and F. Rev. P. L. Wilson, pastor; dwelling, parsonage adjoining the church.

Methodist Protestant Mission Church, corner of Virginia avenue and 5th street, (Navy Yard.) Rev. John R. Nichols, pastor.

Service in all the Methodist churches at 11 A. M. and at the usual hour at night.

NEW JERUSALEM CHURCH.

On North Capitol street, between B and C streets, near the Capitol. Minister temporary. Service at 11 o'clock A. M.

PRESBYTERIAN CHURCHES.

First Presbyterian Church, 4½ street, between C street and Louisiana avenue. Rev. Dr. Sunderland, pastor. Services at 11 A. M. and at the usual hour at night.

Second Presbyterian Church, New York avenue, near the corner of I street north. Rev. J. R. Eckard, pastor. Services at 11 o'clock A M. and 4 o'clock P. M.

F street Presbyterian Church, F street, between 14th and 15th streets. Rev. Dr. Gurley, pastor: residence west side of 12th, between G and H streets. Services at 11 A. M. and at night.

Fourth Presbyterian Church, 9th street, between G and H streets. Rev. Dr. J. C. Smith, pastor. Services at 11 A. M. and 4 P. M.

Assembly's Church, corner of I and 5th streets. Rev. A. G. Carothers, pastor. Services at 11 A. M. and at night.

Sixth Presbyterian Church, corner of 6th street and Maryland avenue, (Island.) Temporary supply.

Seventh Presbyterian Church, 7th street, between D and E, (Island.) Rev. E. B. Cleghorn, pastor.

Western Presbyterian Church, G street, between 19th and 20th streets. Rev. T. H. Haskell, pastor.

UNITARIAN CHURCH.

Corner 6th and D streets. Rev. M. D. Conway, pastor; dwelling Mr. Hudson Taylor's, corner 9th and D streets. Service at 11 o'clock A. M.

COLORED CHURCHES.

Colored Presbyterian Church, 15th street, be-

tween I and K. This church is temporarily supplied by Dr. James Wilson.

First Colored Baptist Church, 19th street, corner of I. Rev. Samson White, pastor.

Second Colored Church, Missouri avenue, between 6th and 7th streets. Rev. Gustavus Brown, pastor.

Asbury Methodist Episcopal Church, corner 11th and K streets. Rev. Thomas McGee, pastor; residence 8th, between I and K streets.

Little Ebenezer Methodist Episcopal Church, south C street, between 4th and 5th streets east. Rev. F. S. Evans, pastor.

Israel Bethel African Methodist Episcopal Church, south Capitol street, near Capitol Hill. Rev. Samuel Watts, pastor.

Union Bethel African Methodist Episcopal Church, corner 15th and M streets. Rev. W. H. Waters, pastor.

John Wesley Chapel, between 17th and 18th streets. Rev. T. J. Clinton, pastor.

Zion Wesley Chapel, on D, between 2d and 3d streets, (Island.) Rev. Mr. Jones, pastor.

CHURCHES AND PASTORS.

CHURCHES AND PASTORS.

CHRIST CHURCH,

WASHINGTON PARISH, NAVY YARD,

Rev. Joshua Morsell, rector, preached in the morning before the communion, from 1 Corinthians v. 5:

"For even Christ our Passover is sacrificed for us."

The speaker presented a striking parallel between the institution of the Passover in Egypt and the types which foreshadowed the death and merits of the Lord Jesus Christ, with the mediatorial relation in which he stands to us "miserable sinners." He also explained the relationship of the Lord's Supper, (which was instituted the night on which our Saviour was keeping the Passover with his Disciples,) to that ancient institution, where our Saviour transferred the sacrifice of the lamb that was slain, and to be eaten on that

occasion, to himself, and said : "This is my body, which is given for you ; this do in remembrance of me."

Rev. Mr. Morsell has just entered upon the duties of his rectorship in this parish. Taking this discourse for a sample, Mr. M. furnishes the hope and promise of bringing the requisite preparations and qualifications to "feed the flock of God." He takes the place of the Rev. Mr. Hodges, who but recently retired from this pastoral charge. And as this fact has not before been mentioned in our "Sabbath Review," it would not here be out of place to pay a passing tribute to the piety and usefulness of one who has, for the last seven years, gone in and out among this people, "an example of believers, in word, in conversation, in charity, in spirit, in faith, in purity." The benevolence of his heart, the gentleness of his manner, and his diligence in visiting his people, especially "in all times of their tribulation," will not soon be forgotten.

Christ Church, to which name, for the sake of designating its location, we have usually appended "Navy Yard," is the oldest church organization in this city. The corporate name is "Christ's

Church, Washington parish;" and that venerated receptacle of the dead, better known as the "Congressional burying-ground," belongs to this "Washington parish," the right name of which is "Washington Parish Cemetery." As it was the oldest and largest burying-place in the Federal city, Congress made an early beginning there to deposit their honored dead, as the long line of monumental blocks, bearing the date of the death of deceased members, bears witness. Hence it is now so widely known as the Congressional burying-ground. The entrance to Christ's Church being through gateways, and shaded grounds in front, with flowering shrubbery and the parsonage on the side, gives it an air of rural quietude, all in harmony with the "house of prayer." Then the high projecting galleries, and the narrow nave of the church, together with the elevated position of the pulpit, reminds one of those sacred olden times on which the mind often delights to dwell, while such structures as some of our church edifices now are, were never dreamed of. Nor does it lessen one's impressions of other days to learn from the older members of "Washington parish" the lively recollections they have of President Madison,

(whose lady would usually arrive first in her coach,) as he came regularly to church, in fair weather, on horseback, like our present Chief Magistrate, who usually reaches the church-door on foot almost as soon as his lady is ready to alight from her coach.

F STREET PRESBYTERIAN CHURCH.

Rev. P. D. Gurley, D.D., preached in the morning from John xiv., part of the first verse :

"I go to prepare a place for you."

The speaker insisted on the sentiment of the text, that heaven has somewhere in God's universe a locality, and brought many passages of Scripture to show that He, who has purchased us with his own blood, has not withheld his highest wisdom and ability in preparing a place for all his followers, that where He is there they may be also beholding his glory. As to where this "place" is, he said, the Scriptures were silent, only that they everywhere point upward, "far above all heavens;" and then produced the suggestion made by Dr. Dick, that the numerous systems of the universe appear to astronomers to be revolving around some vast

centre, in the same manner as our solar system revolves round the sun; and that as the sun is five hundred times larger than all the planets of the solar system, so this great centre may exceed in size all the systems in the same proportion; that on this vast central universe, five hundred times larger than all the worlds that float in space, God has his great white throne, where there is room enough for all nations of every kindred who shall be the heirs of salvation, whether in this world or on those far away revolving round other suns. To this "place," having led captivity captive, our Saviour hath ascended to make ample and complete preparation for all who follow him in the regeneration. The point of appeal in the discourse was this: Since, to be a disciple, a follower, an imitator of Christ, indeed, to be a partaker of the Divine nature, were the indispensable qualifications for ascending "into the hill of the Lord and to stand in this holy place"—who is attending to it and who neglecting it? The appeal was searching and impressive.

Dr. Gurley evidently attaches a great value to the undying soul. Believing that it is "a great salvation" to be saved, so also to lose the soul is

evidently, in the speaker's mind, full of affecting, serious, and awful considerations!

Among the deaths which have occurred the past week in Dr. Gurley's charge is that of Rev. Mr. Wynans, late principal of the Central Academy. Mr. W. was regarded by all who knew him as a good man and a sound logical preacher. Besides discharging the duties of a teacher at the head of his school through the week, he was here and there rendering assistance to the regular pastors on the Sabbath. Although a member of the Old School Presbyterian Church, he has several times supplied the pulpit for Dr. J. C. Smith, much to the edification of the Fourth Presbyterian Church, during their pastor's illness. Sustaining such relations to the community, his death must be lamented beyond his immediate family and relations. In a brief allusion to his death, Dr. Gurley spoke of the loss to us of such a man even as of small moment in a comparison with the gain to him —dying with the calm, bright assurance which religion inspires, which, like the clear setting sun, grew brighter until his eyes were closed in a Christian's death. Altogether the service of the morning at F Street Church was well calculated to

impress the mind with the importance of attending to the things which make for our peace before they are forever hid from our eyes. Feeling the subject, which he had seriously revolved in his own mind, to be important, he made others feel. The audience evidently retired with the impression that religion is a subject which should belong to no secondary consideration.

The origin of this church runs back to 1803, when Rev. James Laurie, then known as a Scotch seceder, commenced preaching in the hall of the old United States Treasury building. His first church was built in 1808. Although the church subsequently became identified with the Presbyterian church (old school) of this country, yet Dr. Laurie was its sole pastor until 1841, when in consequence of protracted illness he was assisted by Dr. Van Rensselaer and after him Dr. S. Tustin. In 1843, Rev. N. Bannatyne became associate pastor with Dr. Laurie. In 1846 Rev. Mr. Bannatyne died, greatly beloved by the senior pastor and by the church generally. As a testimony of respect for his character, a marble slab is placed in the wall of the church bearing a creditable inscription to his memory. Rev. L. H. Christian was then

associated with Dr. Laurie for only a short time, when he was succeeded by Dr. D. X. Junkin, who remained associate pastor until after Dr. Laurie's death, which occurred in the spring of 1853.

Many of the distinguished men who have been engaged in administering the government at Washington, have been regular in their attendance at this church. Among these may be mentioned Gen. Harrison, Hon. James Buchanan, Postmasters-General Wickliffe and Collamore, Hon. Mr. Dobbin, Secretary of the Navy. Hon. Wm. Wirt held two pews in the church while in Washington. President Pierce, who regularly attends the Four-and-a-half street church (Dr. Sunderland's) in the morning, is as regular in his attendance at F street church at night.

EBENEZER METHODIST EPISCOPAL CHURCH,

SIXTH WARD, NAVY YARD.

Rev. Mr. Richee, pastor, preached in the morning on the selfishness of sin, in contrast with the philanthropy and benevolence of the Gospel, from Philippians ii. 21:

"For all seek their own, and not the things which are Jesus Christ's."

The pastor of this church, in his ministerial education and Christian character, is regarded as an intelligent theologian and true servant of the church. He is now in the second year of his ministry in this charge, with ordinary prosperity. The Ebenezer church is the oldest Methodist organization in Washington. This is the reason, perhaps, that the Sabbath school connected with the Ebenezer church was placed in the lead of the long procession of the Methodist Sabbath School celebration which took place in this city several days ago. Nearly fifty years since the Methodists commenced holding meetings in a room then and long afterwards known as the "Twenty Buildings," towards Greenleaf's Point. They subsequently worshipped in an old building which originally belonged to the Carroll estate, situated near what is now called the "Carroll Spring." In about the year 1811 the church edifice they now occupy was erected, from whence has grown up the twelve churches and chapels occupied by the various Methodist congregations (including the Methodist Protestants and the Methodist Church South) now within the city of Washington. At the last census of 1850 (since which there have been added

the church on Capitol Hill, the Fletcher Chapel, Gorsuch and Union chapels) the Methodist church property was estimated to be worth fifty thousand nine hundred dollars, with accommodation for about nine thousand persons. Arrangements are now made for replacing Wesley Chapel by the erection of a new and more commodious church; and the first movements are already made by the Ebenezer church for leaving in due time their venerated old building, the corner-stone of which was laid by Rev. Beverly Waugh, (now Bishop,) when he was comparatively a young man, for a new and more commodious house, better adapted to the pressing wants of that congregation.

FIRST PRESBYTERIAN CHURCH,

FOUR-AND-A-HALF STREET.

Rev. Byron Sunderland, D.D., having returned from his annual vacation, preached on the doctrine of Divine Providence, from Exodus xiii. 21, 22:

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light—to go by day and night. He took not away the pillar of the cloud by day nor the pillar of fire by night from before the people."

The speaker proceeded to consider what are

called "special providences," and "dark providences," and urged the claims of the Gospel upon his hearers, by a consideration of the designs of Providence in relation to the final destiny of man.

In the absence of this gentleman from the city, he visited the Green Mountains of Vermont, in his native State. He was at the commencement exercises of Middlebury College, and delivered an address before one of the College societies. A graduate of that institution, of the class of 1838, he has now, in the 36th year of his age, received from his Alma Mater the honorary decree of Doctor of Divinity.

Rev. Dr. Sunderland, pastor, preached morning and evening, from Psalms xlviii. 12–14:

"Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following; for this God is our God forever and ever; he will be our guide even until death;"

giving a historical account of the church, from its commencement to the present time.

It is the oldest Presbyterian church in the city, except the F street church, which, at the time of its organization, was a church of Scotch seceders.

The Four-and-a-half street church, is, therefore, strictly the first Presbyterian church organized in Washington. It began to be in 1809; its first communion was in the room of the Supreme Court of the United States. It has had two church edifices, seven pastors, twenty ruling elders, thirty-seven members of the temporal committee, and nine hundred and sixty-six communicants. To this account the speaker added a review of the distinguished individuals who had worshipped statedly with this church; such as Gen. Jackson, President Polk, Mrs. Col. Benton, who had gone to the spirit-land; and that among the present regular attendants on divine service, from Sabbath to Sabbath, were our Chief Magistrate, Hon. Elisha Whittlesey, and several of the United States Representatives.

WESLEY CHAPEL,

CORNER FIFTH AND F STREETS.

Rev. R. L. Dashiell, pastor, preached in behalf of the Norfolk and Portsmouth sufferers, from Job xxxiii. 29, 30:

"So all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living."

His main object appeared to be to present the reasons for God's manifested earnestness to save the souls of men. One of his propositions was, that when favorable providences became the cause of our pride and hardness of heart, it is a wise manifestation of his goodness to us to send such dispensations as will secure the desired end, namely, our penitence and salvation, even though they may be what we call "afflictive." To add that the subject was so treated as to produce deep emotion, is to present a very incomplete idea of the discourse. Mr. DASHIELL brings to the Christian Ministry a strong mind in a strong body. He does not touch religious matters lightly. What in his estimation does not deserve to be done with all his might, he leaves for more effeminate minds to perform, and will not, therefore, fail to make his mark. He does not allow the scholarship of a collegiate graduate, the exegesis of a studied theology, or rules of sermon-making, to lessen the force of the impressive episodes and earnest zeal of a downright Methodist preacher. An almost continuous revival of religion is in progress in his charge. He has meetings every night in the week, and proposes that the series shall be unbroken through the

coming autumn and winter. Mr. D. is in the fourth year of his ministry in Washington, which completes the term allotted him, by the rules of Methodist itineracy, to remain in a city. Early next spring the Annual Conference will assign him some new field of labor, very much to the regret, according to present appearances, of the many who crowd the chapel to attend on his ministrations. Imbibing the deep-toned feeling which characterized the preaching of the distinguished man after whom his chapel is named, and more especially the spirit of his Divine Master, he bids fair to close a term of increasing usefulness like those luminous bodies which increase in size, and in the strength and beauty of their radiance, until they pass from sight. The collection amounted to about two hundred dollars.

ST. JOHN'S CHURCH,

REV. S. PYNE, D.D., RECTOR.

Right Rev. Bishop Whittingham preached, after which he administered the right of confirmation, and the Lord's Supper. The Bishop selected his text from Jeremiah, chap. xxxv. and a clause in the 13th verse:

"Will ye not receive instruction, to hearken to my words? saith the Lord."

The speaker proceeded to give the interesting narrative contained in this chapter concerning that remarkable people, the "Rechabites," many of whom, on the approach of an invading army, fled to Jerusalem, and there had their obedience to the instruction of their fathers tested, by having "pots full of wine" set before them, which they refused to drink. "We will drink no wine," said they; "for Jonadab, the son of Rechab, our father, commanded us, saying, ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build houses, nor sow seed, nor plant vineyards, nor have any; but all your days shall ye dwell in tents, that ye may live many days in the land where ye be strangers. Thus have we obeyed the voice of Jonadab, the son of Rechab, our father, in all that he hath charged us," &c. "And Jeremiah said unto the house of the Rechabites: Thus saith the Lord of hosts, the God of Israel, because ye have obeyed the commandments of your father, and kept all his precepts, and done according to all he hath commanded you, therefore, thus saith the Lord of hosts, the God of Israel, Jonadab, the son

of Rechab, shall not want a man to stand before me forever." This unbending integrity, this faithful obedience in the presence of temptation (with the pots of wine before them), on the part of this people, was made the occasion of a solemn rebuke, as found in the text: "Thus saith the Lord of hosts, the God of Israel, go tell the men of Judea and the inhabitants of Jerusalem, *will ye not receive instruction*, to hearken to my words? saith the Lord. The words of Jonadab are performed; for unto this day they obey their father's commandments, notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me." In reference to the fulfilment of the promise made to these Rechabites, the Bishop made allusion to the reliable statement of that wonderful man, the Rev. Mr. Wolf, who, while travelling in Mesopotamia, found the Rechabites still a distinct people, drinking no wine nor having any vineyards, but living in tents, and carrying out the instructions of their father Rechab, and that he heard one of them repeat the blessing which God had promised them for that obedience, which had been transmitted in the Arabic tongue from one generation to another, now for more than two thousand

five hundred years, although entirely ignorant of the scriptures in which the promise is recorded. The Bishop made this subject the basis of the following sentiment: That OBEDIENCE—obedience to parents, to Governments and rulers, to ecclesiastical authority, and obedience to God—formed the groundwork of our present and future hopes. Self-control, and the submission of our wills to the will of God, formed the basis of Christian character. The submission and teachableness of children, their filial obedience,—obedience from love to parents,—was made to illustrate the grounds of our obedience to God. The tendency of the age to early insubordination and the disobedience of children, were considered; parents were also believed to be in the fault. This tendency to "individuality" and disregard of the laws, would, if persisted in, render the rules by which society is governed, no better than ropes of sand. To this end, said the speaker, did the Apostles go out and preach the gospel, namely, "obedience to the faith among all nations," and that we may have "obedience unto righteousness."

Next to Christ's Church at the Navy Yard, St. John's is the oldest Episcopal Church in the city.

Built in the form of a cross, it has a venerable appearance; and with its history, ministry and membership, there are many interesting and hallowed associations.

FIRST BAPTIST CHURCH,

TENTH STREET.

Rev. S. P. Hill, pastor, preached from Titus ii. 14:

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The one object of this discourse appeared to be to unfold the great ends had in view by our Saviour's advent into this world. It was adapted to the occasion of the Lord's Supper, which was administered in the afternoon. Were we to present the dignity of Him "who gave himself for us," and the sinful state of those he came to redeem "from all iniquity," and infer from the greatness of the price paid for man's redemption, the importance of this work of "purifying unto himself a peculiar people," we should give some clue to a sermon which presented the wonderful fitness and

ability of Christ to accomplish the work He alone can perform—namely, to lead such sinners as we are, through the sanctifying influences of the Holy Spirit, to be "zealous of good works."

With sympathies which do not suffer the miseries that sin has introduced into the family of man to go unobserved, Mr. Hill appears to realize that the widows and the orphans, in their destitution and loneliness, are to be cared for by those who are "zealous of good works." He listens to the noise of war with anxious concern, not so much to know which party will become victorious, as to learn how many garments will be rolled in blood, and how many wives, mothers and children will be left in their bereavement to go about the streets in search of daily bread. In his sermons he talks of the scenes at Sebastopol as if distance from the place, or the participants being of other nations, had nothing to do with lessening our realization of the woes there produced. Nor is he unmindful of human suffering, in its various forms, all around us. With such susceptibilities he approaches the Cross of Calvary and the victim "who bore our griefs and carried our sorrows," there expiring, in the lan-

guage of the text, "for us," with feelings that give form and point to words, and with thoughts that stir the souls of his hearers. Rev. Mr. Hill is pastor of the First Church of the Baptist order in Washington—a place filled by his venerated predecessor, Rev. Mr. Brown, for nearly half a century.

Rev. S. P. Hill preached from 1 Peter ii. 7:

"Unto you therefore which believe, he is precious."

After an introduction, the speaker divided his subject into two inquiries: First, What is it to believe, or to have faith in Christ? Second, *Why* is Christ precious to believers? He then proceeded, in answering the first interrogatory, to say that there were two kinds of faith; that one was produced by evidence, that it might be regarded as a faith of the intellect only; that the devils as well as wicked men had that faith—they believed and trembled. The other had its seat in the heart; it consisted in a confiding submission and an affectionate reliance on the Lord Jesus Christ for present salvation. Unto you, therefore, who thus

believe he is precious. This faith produces obedience as natural as the confiding, affectionate child is obedient to its parents. Obedience is faith in exercise. In conclusion, he gave to all professed Christians one sure test as to whether they possessed the faith in which salvation lies, namely, Is Christ precious? Though now we see him not, yet *believing*, do we rejoice with joy unspeakable in the preciousness of Christ, for this is the product of saving faith? Hearing Mr. Hill reminds us of the man, while on a visit to the city, whom his friend desired to gratify by going with him to any place of worship the visitor should choose—on being informed of one clergyman who always furnished his hearers with an intellectual treat; of another noted for his graceful manner, his musical voice, and who was altogether an eloquent man; and yet of a third minister, who had no peculiarity so striking as this, that he sent his audience away thinking so much about Christ as the only Saviour of men, that the speaker was hardly mentioned, his subject being made so much more the topic of thought and conversation, than himself. Rev. Mr. Hill is eminently a preacher of Christ and him crucified,—"the way, the truth, and the life."

ST. PATRICK'S CHURCH, (CATHOLIC.)

Rev. T. J. O'Toole, pastor, F. E. Boyle, assistant. Sabbath morning, at 6 o'clock, we attended "mass" (the sacrament of the Lord's Supper) in this time-honored place of worship. We were not a little surprised to find, at this early hour, so many in attendance as to render it impossible for all to find a place to kneel or even stand inside the church. On this account, after a sufficient recess was given for those in attendance in the church to retire, and those outside to take their places, "early mass" was repeated. To those who sincerely believe in the mysterious process of transubstantiation, a changing the consecrated elements into the real body and blood of Christ, it is not difficult to conceive that this is a solemn and deeply impressive institution of the church. That the worshippers are sincere, and deeply impressed by the occasion, no one who shall witness these exercises can for a moment doubt. The solemn stillness, the undivided direct attention, the devout and earnest manner manifested in attending to their appropriate devotions of reading prayers or handling the *rosary*, or in receiving the sacrament, ample

evidence that there is an impressive sense of an awe-abiding presence, which lifts the mind above all earthly distinction, may be seen in their manner of approaching the altar to receive the Eucharist. Here may be seen genteel persons kneeling at the side of the day-laborer, who might have been born in other lands, and at the same time with persons of color, as if to say, "In the presence of God all distinctions are forgotten." Wednesday is the anniversary of the death of the venerable Father MATTHEWS, late pastor of this church.

ST. MATTHEW'S CHURCH, (CATHOLIC.)

REV. JAS. DONELAN, pastor, JOHN B. BYRNE, assistant. Being in attendance at this church at 11 o'clock, we heard the senior pastor deliver a highly practical discourse on the nature and benefits of prayer, and its indispensable necessity to our final salvation, from "the Gospel for the day," found in St. John's Gospel, 16th chapter, commencing at the 23d verse: "Verily, verily, I say unto you, whatsoever ye ask the Father in my name he will give it you," &c. Rev. Mr. BYRNE officiated at the altar. But the music—*the* music!

It would be difficult for an uninitiated hearer not to acknowledge that it formed a large share of the attraction.

ST. PETER'S CHURCH, (CATHOLIC.)

CAPITOL HILL.

Rev. Edward A. Knight, pastor. At 4 o'clock, P. M., we attended "Vespers" in this church. The exercises embraced little more than chanting the Psalms of David, and offering incense in commemoration of the gifts presented by the wise men at Bethlehem to the infant Jesus. It was tranquillizing in its influence and romantic in the reminiscences it awakened.

FOURTH PRESBYTERIAN CHURCH.

Rev. J. C. Smith, D.D., pastor. It being the 27th anniversary of the organization of this church, the pastor gave it more than ordinary interest by preaching an historical discourse adapted to the occasion. Before entering upon his subject he opened a manuscript book, which he said was entitled "Memorials of the Dead," containing the names of all the individuals who had died within

his pastoral charge in Washington. From this he read an obituary notice of one of his deceased elders, by the name of Gallaudet. The deceased had been a revolutionary soldier, and was with Washington at the battle of Princeton. He was the father of the lamented T. H. Gallaudet, of the deaf and dumb asylum memory. Mr. G. possessed a philanthropic character; he originated the plan of founding an asylum in this city for homeless and vagrant boys, for which he collected some $3,000. He died in 1843, at the advanced age of 88 years.

Dr. Smith's sermon was founded on Isaiah xlii. 16:

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them and crooked things straight. These things will I do unto them and not forsake them."

From the many statistics and interesting facts contained in a sermon of more than ordinary length we gather the following: That the church was organized in 1828 of twenty-three members; that they extended a call to the Rev. J. N. Danforth to become their first pastor, and that he entered upon his labors in November of that year. Through the

first few years of its history we see this little company of believers worshipping for a time in the school-room of one Mr. Brasher; and, in 1829, emerging from thence into a new and convenient wood-frame meeting house to hear the dedication sermon from the late Rev. John Breckinridge, D.D. In 1832 their pastor, after five years of faithful and successful labor, entered another field, leaving them with an addition of 117 members, which, with the original number, made them 140 strong. Mr. Danforth's withdrawal made the occasion for the call extended to the Rev. Mason Noble, who brought to his work the energy of a young man of fervent piety and good ability, who served the church with still greater success, apparently, than his predecessor. Having a commodious house of worship already for him to enter, and many of the difficulties overcome which are peculiar to the infancy of a church, Mr. Noble, in the seven years of his ministry, led nearly two hundred new members into this fold of Christ. Accepting a call from a church in New York city, Mr. N. was succeeded by the present pastor, who was installed on the first of October, 1839, now more than sixteen years ago. Through the series of years in which Dr.

Smith has been pastor he has received 678 members into the communion and fellowship of this church, of whom 51 have died, some have been excommunicated, but a greater number dismissed to other churches of the same sect which have been growing up in this community.

The spacious church edifice in which this congregation now worship was dedicated on the 20th of June, 1841. Sermon by the Rev. E. N. Kirk, now of Boston, Massachusetts. There were many other facts and statistics given in this discourse which our limits will not allow us to give in this place, but which we should suppose each member of the church especially would like to preserve, and for this reason alone we presume its publication will be called for.

Dr. J. C. Smith preached in the morning from Deut. xxxiii. 27:

"The eternal God is thy refuge, and underneath are the everlasting arms."

The object of the discourse appeared to be to illustrate the protecting care of our Heavenly Father for his dependent people. By laying his

everlasting arms beneath them He makes their strength equal to their day. In doctrine Dr. Smith subscribes cordially, no doubt, to the creed of his sect; but he has a mode of presenting God as a father more than as a sovereign, whose wrath we are to appease; more as a friend than as a judge, whose name is only to be mentioned with dread. He appears inclined to illustrate the goodness of God and our obligations to appreciate his mercy and kindness by obedience and love to him who first loved us. Instead of removing God far off from his creatures, by dwelling on his power and other infinite and incommunicable attributes; instead of presenting Him on his throne, with sceptre in hand, who, like the sovereigns of antiquity, could not be approached with a sense of sympathy, he teaches us to regard God as "Our Father who art in Heaven," whom we are to approach with the confiding assurance of mercy and forgiveness, as disobedient children return to their father's house. If his discourses are not constructed by the severest rules of logic, they are relieved of the sameness which is often produced by a more strict adherence to scholastic theology. His illustrations are oftener drawn from real life than from classic lore; and if

the people are not entertained with so much about the "original" languages, they are entertained with what they can understand and know to be true. This forms one of the reasons why his ample church edifice is always well filled with attentive hearers. On listening to Dr. Smith's sermons one would suppose he had learned to preach of him who said, "Or what man is there of you whom, if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask him?" Besides discharging the duties of pastor to his own church, his labors have been "more abundant" in establishing other churches and in obtaining for them faithful pastors.

BAPTIST CHURCH,

NAVY YARD.

Rev. S. W. Greer, who has just entered on his labors, preached Sabbath morning. In the afternoon were held the services of his installation. Rev.

Dr. Binney, President of Columbian College, delivered an able discourse on the requisites of a genuine Christian character. The charge to the pastor was delivered by Rev. Mr. Teasdale. Rev. Mr. Samson presented the right hand of fellowship, Rev. Mr. Mirick addressed the church. Rev. Joseph Hammitt, of Philadelphia, now agent of the Columbian College, preached at night.

FOUNDRY M. E. CHURCH.

Rev. Mr. Register, pastor, preached in the morning, and at night on the physical, intellectual, moral and religious training of children. In these two discourses were comprised the duty of parents to their children, and children to their parents; the relation in which Sabbath schools stand to the Church, and the duty which Christians ought to perform in Sabbath schools. The speaker furnished ample evidence that the subject had been one of study, and was derived from the mature convictions of his mind, and not a mere effort at declamation. No parent, nor teacher, nor attentive child, could have listened to these discourses and

not be profited. His text for the entire day was found in Ephesians vi. 4 :

"And ye, fathers, provoke not your children to wrath ; but bring them up in the nurture and admonition of the Lord."

These discourses were delivered in accordance with an arrangement for all the Methodist clergymen in Washington and vicinity, to take the Sabbath school cause into special consideration, and to make collections for the purpose of advancing Sabbath school interests, where sympathy and co-operation are most needed in this behalf. This Christian effort was made most appropriately to follow the interesting exhibitions and exercises of the preceding week. On Thursday of last week, the children and teachers connected with all the Methodist churches which comprise the Potomac district, came together in this city ; and, after forming into line in Lafayette square, marched with music and banners in at one gateway, which leads to the White House, and out at the other, passing uncovered through the portico of the executive mansion, in token of respect for the nation's Chief Magistrate, and " for all in authority." Nor was the President unmindful of so grand an exhibition, so full of promise to the country and to the

cause of morality and virtue. We record it with gratitude, that from the day that President Pierce took up his residence in Washington to the present time, he has not merely responded favorably, when solicited, but has volunteered his presence and his contributions in every place where such presence and such contribution gave indications of encouragement and usefulness to benevolent and religious enterprises. After this long procession of children and teachers (numbering in all some 2,500) had marched through the avenue to the Capitol Grounds, and there listened to reports and addresses, the several schools from other towns were kindly invited to partake of rest and refreshments at the several Sabbath school rooms of the Methodist churches of the city, which act of hospitality formed one of the interesting features of the occasion. From thence the visiting schools returned to their several homes, much gratified with their visit to Washington.

FRIENDS' MEETING,

CORNER OF I AND NINETEENTH STREETS.

Sabbath morning we attended public worship in the Friends' "Meeting-house," where we heard no jarring discord in the music, for there was none; no pointless wandering prayer of half an hour's length, for no audible prayer was offered; no passing by the plain teachings of Christ on repentance for sin and faith in his mission, nor a metaphysical argument about the pre-Adamic state, or the unchangeable predestinations of God; no overlooking the manifestations of God's love to man, and the reasons why we should love God, in an attempt to reveal the mysterious workings of God's moral government, and at what point the decrees of God and man's free agency are to be conjoined to secure salvation; no mystifying and placing beyond the reach of a mind in love with virtue and true holiness, the examples and soul-elevating influences of Christ's character, in an attempt to make the people understand certain theological theories, which were never placed within human comprehension; no giving a higher importance to systems of religious belief than to the formation of

a true Christian character—all for the plain reason that there was not an audible word spoken through the time of worship. Having, therefore, no external aids to our devotions, no outward excitement of any kind, we were thrown back upon our individuality, and made to depend on our own resources for instruction. To save the morning hour from a vacuum, then, we commenced discoursing mentally on a subject suggested by the circumstances in which we were placed, from the most solemn text, to us as individuals, to be found within the lids of the Bible. "So, then, every one of us shall give an account of himself to God." (Rom. xiv. 12.) We then proceeded as follows: "God is a spirit." Acceptable worship is to do it "in spirit and in truth." Says the Apostle, "If any man have not the spirit of Christ he is none of his." The same Apostle says to Christians, "But ye are not in the flesh, but in the spirit; if so be the spirit of God dwell in you." And again, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? the temple of God is holy, which, temple ye are;" "and if any man defile the temple, him will God destroy"—all pointing to our individual responsibility and our accountability.

So far, then, as the usual services of the Sabbath, variously conducted in our several churches by the various religious sects, render us any aid in seeking after the right Spirit, and in awakening an impressive sense of our individual accountability and fear to sin, a love for Christ and for virtue,—so far as they are the means of strengthening our purposes to carry on the great moral conflict with self within us and with the world without, purifying our natures, and lifting us up to a communion with the Holy One, so far they are useful. Favored with no "testimony," our silent communing with ourselves was not lengthy, and we had half an hour at least to spend in the next nearest church.

SECOND PRESBYTERIAN CHURCH.

Rev. J. R. Eckard, pastor, preached in the morning, on the re-opening of the church, a re-dedication sermon of more than ordinary interest, of which the following is an outline:

His discourse was based on Psalm xxx. 4, 5. After some remarks on the Psalm itself, as interpreted by its inscription, he applied it to the present condition of the church, noticing, 1st, that

they were engaged in an act of re-dedication; 2d, that in former days the church had experienced great vicissitudes and depressions; 3d, that they had been raised by God to a state of prosperity and bright hope for the future. The statements made by him in regard to the history of the church, were of general interest to this community. About the year 1819, there were some twenty or thirty members of the Bridge street church of Georgetown residing in Washington. Finding it difficult to go so far to worship, they were encouraged by their pastor, the Rev. Dr. Balch, to attempt building a church for themselves. The effort began with a prayer-meeting of some fourteen persons, held by the Rev. Thomas Balch, son of the venerable pastor at Georgetown. The present site was purchased, and the building, which has been refitted, was erected. When it was erected, the tract around was a mere common. To the north, about where Franklin square is, were bushes and low trees, which extended to the hills that bound the city. The house at the southwest corner of H and 13th streets then stood, with seven oak trees near it, from which it was called the Seven Oaks. For some time the church enjoyed great prosperity:

then came a season of painful reverse ; difficulties arose which reduced the church almost to extinction. Of those difficulties the pastor wished not to speak ; they belonged to a former state of things. Not only have their causes entirely ceased for years past, but those who produced them are gone. A very united and harmonious society have long been in their place. The pastor put in contrast two former seasons. One was a time when the then President of the United States, and all his Cabinet, were pew-holders in the church. The aisles were frequently filled ; members of the congregation had to go early to church, to get seats in their own pews. The other was a time when for months the church was locked up—there was no worship—silence prevailed, instead of praise and prayer. Dust settled on the pews and the pulpit, and the edifice seemed mouldering to ruin. On the Sabbath when he first attempted to hold services there, one gentleman, a member of the church, accompanied him to the place. They two waited for some time for others, and then went away. On the evening of that day, thirty-four persons were present, of whom thirty had been requested to come from other churches, to make the appearance of a congrega-

tion. From that time onward there had been improvement, until the mercy and goodness of God had at last brought them to their present condition, which promises so well for permanent prosperity.

The remainder of the discourse was practical. It indicated the worship of heaven as the model to be followed by churches on earth.

There has been a regular progression in the improvements made during the last year in this church edifice. The work was commenced by giving to the building a steeple spire and a coating of paint; then, to the internal improvements was added an organ, of dimensions adapted to the size of the church, which gave a new impulse to the singing, and improved it to a soul-inspiring standard of sacred music. And now convenient pews or slips have taken the place of those straight-backed seats, so poorly adapted to favor the slightest inclination to recline on the part of the wearied attendant. These internal improvements have been completed by the reconstruction of the pulpit; and the lights and shades of fresco painting which now adorn the room, present an air of comfort and elegance quite attractive to the eye. Such is the series of improvements which this place of worship

has undergone, the consummation of which called for a dedication on Sunday morning.

At five o'clock P.M., Rev. Dr. Gurley, pastor of the F street Presbyterian church, preached a deeply impressive and interesting discourse, on the nature and qualifications of profitable and acceptable worship, from John iv. 24:

"God is a Spirit; and they that worship him must worship him in spirit and in truth."

It was pleasant to see the manifestation of so much co-operative and kindred feeling as appeared in the pastors of neighboring churches, together with their congregations, many of whom were in attendance on this occasion. Rev. J. G. Butler, of the Evangelical Lutheran church, Eleventh street, took part in the exercises.

Rev. J. R. Eckard preached in the morning from Romans vii. 9:

"For I was alive without the law once, but when the commandment came, sin revived and I died."

The speaker started off with some account of the author of his text—once an unrelenting opposer of the religion which he subsequently suffered so

much to promote—and what effected the change, so great a change, as to induce a persecuting *Saul* to become the persecuted PAUL; and then, with a fine effect, allowed the Apostle to relate some of the trials he had passed through in spreading the truth he once despised, in his own words: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." This newly-repaired church is at the juncture of New York avenue and H street. Besides giving it a more meeting-house-like finish externally, the society have recently placed an organ of appropriate size in the orchestra, which renders substantial aid

to the choir in discoursing sweet music. The venerated name of J. Q. Adams is still attached to one of the slips, for which he paid a large price in order to aid the society. Mr. Eckard, some ten years in the employ of the Board of Foreign Missions in Ceylon, returned to his native land with his companion, who was broken down in health; and, reaching Washington, found this small parish most emphatically missionary ground. The house having been closed and the church scattered, only a little handful were found "with a mind to work." But that little handful now see a respectable congregation gathered round the altar which had been forsaken, appreciating their good pastor, who has been tried under many circumstances, and whose faith fails not. Mr. Eckard's style of preaching is entirely natural, almost conversational. Those who go to church with minds sufficiently awake to receive the ideas of an intelligent and correct minister, correct in facts and in the theology of his faith, will find in him no want of perspicuity or precision, but hastening directly to the point, which he applies earnestly, plainly, and sometimes personally, to each of his hearers. But those who attend church in passive submission, to be moved by some

extraordinary action in the speaker's manner or some captivating intonation of his voice, will not be likely to stop long at the Second Presbyterian Church.

E STREET BAPTIST CHURCH.

Rev. G. W. Samson, pastor, preached in the morning from Matthew viii. 17 :

"Himself took our infirmities and bare our sicknesses."

Allusion was made in the introduction to a series of two or three discourses on sickness, and religious duty in reference to it, and also to two or three discourses following, on Christ the Son of Man, and the Son of "God manifest in the flesh," partaking our trials, with power to overcome them. This discourse was introduced by the statement that the sick need *sympathy* and *relief*—the first of which man may give, but the latter God alone. The demand of human nature ever has been for one who, from partaking both natures, affords both these requisites. The statement of Matthew and of Isaiah, from whom he quotes, is that there are two evils which we need to have removed, "infirmities" of spirit and "sicknesses" of body ; and

there are two ways in which Christ is the Physician of body and soul. He takes as a man and shares in sympathy with us both these evils, and by Divine power he bears these away as a burden, giving us relief. The first point led to special discussion of the fact that spiritual evil always is the precursor of natural evil; that the sin of the soul is the ultimate cause of all suffering to the body. The second point presented Jesus Christ as "God manifest in the flesh"—the Creator, submitting to his own laws, and, in his peculiar manifestation in Christ, really touched with the feeling of our infirmities, having been tempted in all points as we are; while the moral effects of this exhibition of his condescension draw all men unto him, leading first to a moral renovation, which corrects gradually all other evils, while it entirely takes away the sting of suffering.

It is a position which cannot be doubted, that our doctrinal views do much towards directing our steps in practical life. A bigot is one who repels from his mind every idea, come from whence it may, which has not been petrified by his creed. Mr. Samson is not a bigot. He most evidently believes that, even though a man may have great

errors in his religious theory, yet, by carefully studying with an honest mind the teachings of Christ, he may form a far higher and more useful character than the one which might perchance be moulded by the formulas of his church; and that the sick-room and the death-bed, where theories are often displaced by realities, are a fruitful source of truth and usefulness. From this and previous discourses, it will be seen that the calamitous scenes of sickness and death which are now shrouding some of our neighboring cities in gloom and sadness, do not escape the speaker's mind, leading him, in dividing the word of truth, to give a portion of meat in due season.* Although comparatively a young man, yet, (including the time he spent abroad) Mr. Samson is now one of the oldest pastors in Washington. With a mind liberalized by learning, by an extended acquaintance with the world in foreign lands, as well as his own, and by a close study of the gospel which he preaches, imbibing the spirit of its Divine author, he teaches the religion that the people need. Besides discharging the duties of his pastorate with

* Referring to that sweeping epidemic at Norfolk and Portsmouth, Va.

indomitable industry, Mr. S. takes a deep interest in the renewed efforts to make Columbia College equal to the demand of the times and the people among whom it is located, as a Protestant rather than a sectarian institution. With a progressive mind and good health, and with his whole soul given to the work of the ministry, Rev. Mr. Samson will be likely, if his life be spared him to the common age, to make a streng impression as a Minister of Christ, especially on the people of his charge.

McKENDREE CHAPEL.

Rev. George Hildt, pastor, preached from Romans i. 16:

"For I am not ashamed of the Gospel of Christ."

The speaker proceeded to give his own reasons for not being ashamed of the Gospel: 1st. Because it is true, as proven by the fulfilment of prophecy and the working of miracles; 2d. Because of its power to regenerate, reform and save from the second death; 3d. Because of what it reveals about the life to come—"life and immortality are brought to light through the gospel."

Mr Hildt is yet within the first year of his pastoral charge of this church. Having been in the itinerant ministry of the Methodist Episcopal Church some thirty years, and having filled many important positions, such as the presiding eldership of episcopal districts, &c., he brings with him much experience, as well as the intelligence of a general reader. Mr. H. belongs to the old school of Methodist preachers. He forms a connecting link between the present and the past in the history of Methodism. Although there never has been a time since the days of Wesley, when there were not men of learning and ability in the Methodist Church, yet now, with their schools and colleges in almost every State in the Union, and one or more theological seminaries, it would be strange, indeed, if there were not scores of young men entering the ministry from these seminaries of learning, who surpass some of their elder brethren in preparing sermons, with appropriate exordiums and logical argument, or deduction of the doctrine contained in the text, and in the application, &c. Yet with all their superior attainments in popular education and sacred literature, the past history of the Methodist Church furnishes us with the right

to inquire as to whether they bring with them any more of that peculiar endowment by which the older preachers were enabled, in the language of the noted Lorenzo Dow, to "stir up the people to seek an interest in Christ"? With very little aid from schools, they sought not only to preach the truth, but they most earnestly sought, as an indispensable preparation for their work, to *feel* and to be filled with that truth. Coming in the fulness of a spiritual baptism, the speaker's voice, yea, his very countenance, become the medium through which that feeling was communicated to others. It appears to be this feeling in the speaker's own mind, this deep sense of the value of the "great salvation" to dying men, as much or more than the words uttered, that "stirred up the people." The pastor of McKendree Chapel, after arranging his pulpit themes as best he can, most evidently waits yet "for the promise of the Father" to be fulfilled, depending more on a spiritual influence to produce the desired effect than upon preaching the gospel "in word only." Hence the McKendree Chapel is filled from Sabbath to Sabbath to its utmost capacity, to hear a man who appears to feel and enjoy the Gospel he preaches to others.

UNITARIAN CHURCH.

Rev. Mr. Conway preached his last sermon before a vacation of several weeks, from John xvii., part of the 7th verse :

"I tell you the truth ; it is expedient for you that I go away from you ; for if I go not away the Comforter will not come unto you."

The speaker, after tracing the *Paraklete* of the original and *Comforter* of the translation to their primitive significance of "added strength," went on to interpret the words of Christ, as a call to the disciples to a greater reliance on their interior selfhood, which could not be strong until, by his leaving, they should be cast on their own faculties. This was illustrated by the fact that, whilst Jesus was with them they were weak enough to betray and deny him, and in peril "they all forsook him and fled ;" but after his death we find the same gathered with new strength, and, by the aid of the Comforter, three thousand were united to their number. The similar danger of a dependence on something outward—a book, or creed or church service, or Sundays—render the words pertinent to Christians now. The germs of all

good lie in man; the highest possibilities, if he will only turn within; and this can be only by his being cast on his own resources.

The pastor of this church is young to sustain the responsibilities of his position, maintaining alone among the ministers of this city, doctrines which, according to the popular standard, are not orthodox. He maintains that religion is not exotic, but indigeneous; that Christ made no vicarious atonement, there being no need of any on the grounds of offended justice; that the government of God is parental, rather than judicial and condemnatory; that Christ is the moral hero of the world, and presented a MODEL life for all mankind; that, having the nature and power within us, we are "to walk even as he walked." Mr. Conway would, therefore, have us look without only for an example, and look within for the power of conforming to it. For this reason only he directs men to Christ, as "the way, the truth and the life." There is a freshness and originality of thinking, and an earnest heartiness of speaking, which convey the impressions of an honest purpose and sincere belief, and which secure and fix the attention of his hearers. The questions on

which Mr. C. differs from the standards deserve serious consideration; and, since they are believed by a congregation of hearers, we do not regret that they are preached with a plainness of speech which does not render them liable to be misunderstood.

Rev. Mr. Conway delivered a discourse on the life and character of the late Hon. William Cranch, LL.D., Chief Justice of the District of Columbia, from Psalm i. 3:

"He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season; its leaf also shall not fall, and whatsoever it *beareth* shall prosper."

It has been very justly said that every good man's life, of whom we may have sufficient knowledge as to feel the force of his character, adds to our stock of moral wealth, which may lie in our possession like the wealth of the miser, unimproved; or it may be so used by us as to lift us up to a state of moral excellence and grandeur, such as we should never have attained without that wealth, that life. For illustration, how many are better than they would have been, if St. Paul had never lived and died? So of Luther, Calvin,

Wesley, Howard, and a hundred others in all the various professions and walks of life. When these lives are completed, somebody near or remote must be improved. They imbibe the spirit and copy the example of the departed dead. Principles may enlighten us, precepts may instruct us, but it takes example to move and improve us. We are, therefore, laid under new obligations for the life of Judge Cranch, which he has left us, and which is now handed over to us for our improvement. And, so far as the author of this discourse has reproduced that life in his brief sketch, and the accompanying reflections, he has laid us under obligations to him, especially those of us who never saw Judge Cranch.

CHURCH OF THE ASCENSION.

Rev. Mr. Stanley, rector, preached on the benefits of Sunday-school instruction from Matthew xviii. 14.

"Even so it is not the will of your Father which is in Heaven that one of these little ones should perish."

The speaker proceeded, among other things, to say that if Sunday schools were substituted for

parental instruction, to relieve parents of a duty in this behalf which none others could perform, then it might be maintained that Sunday schools were an injury, and not a blessing. But he contended that, according to his observation, such was not the fact. And he might have supported this position by the testimony of thousands of parents, who are actually urged by their children for such instruction as they themselves are often unable to give to the young inquirer after truth, that he might be prepared for the next Sunday school. Nor did the Sabbath school release the church from her duty to give that peculiar religious instruction which every one must receive before coming to the rite of confirmation and the communion. It was altogether an interesting view of the care which our Father in Heaven has for children, it being not His will "that one of these little ones should perish," and a view of our duty growing out of a knowledge of that "will." The true character of a child was beautifully, as it was justly, described—its uncorrupted innocence, its confiding trust in the parent, its sense of dependence, its duty to obedience, and its demand for guidance. Mr. Stanley not only called for a contribution to

increase books of instruction for their Sunday-school library, but he called on all in the congregation whose circumstances would permit, to give themselves to the work—a work which promised no earthly reward, a work of benevolent action, that would enrich the giver in proportion as he benefited the receiver.

The interior of this church edifice has been improved and adapted to evening service. The rector, with a good spirit, is laboriously active, and the membership are encouraged that they will yet see a full house of interested hearers.

ST. PAUL'S ENGLISH LUTHERAN CHURCH.

Rev. J. G. Butler, pastor, preached on the parable of the sower, including several verses in the 8th chapter of Luke. After listening to this discourse it occurred to us that it would not be deemed out of place to give a more extended notice of the sect of which this church is the only representative (whose services are performed in the English language) in our city. The Lutheran is represented to be much the largest Protestant denomination in the world, numbering, according to

accurate authors, from twenty-five to thirty millions of souls. The government of the church is republican, the power with the people, exercised through their representatives in vestries, synods, &c. The doctrines of the church are those of the reformation, as set forth in a manner substantially correct in that noble document the Augsburg Confession—the trinity of persons in one Godhead, the proper and eternal divinity of the Lord Jesus Christ, the universal and total depravity of our race, the vicarious nature and unlimited extent of the atonement, justification by faith alone producing a holy life.

The Lutheran church requires of her members *unity* in essentials only, allowing in non-essentials liberty, and making charity the bond of perfectness. The growth of the denomination in this country since the introduction of the English language, has been very rapid ; the number of her ministers has more than doubled in about ten years, with a corresponding increase in her membership. The congregation at the Gothic edifice on the corner of 11th and H streets, was organized about ten years ago, and less than six years since, when the present pastor took charge, it numbered about twenty-five communi-

cants, which have now been increased to about one hundred and fifty. It has just freed itself of an embarrassing debt of from $6,000 to $7,000. With its flourishing Sabbath school and its spirit of enlarged liberality, entering into all the benevolent enterprises of the day, it bids fair to become one of the largest and most efficient churches of our city.

RYLAND CHAPEL.

SEVENTH WARD (ISLAND).

Rev. A. Griffith, senior pastor, preached from St. John's Gospel, xix. 30:

"He said, It is finished: and he bowed his head, and gave up the ghost."

The text and subject were adapted very appropriately to the administration of the Lord's Supper, which immediately followed the sermon. In the examination of what was meant by those deeply pathetic words, "it is finished," the speaker went on to say that it implied more than the mere announcement on the part of our Saviour that his earthly life was now finished; but that the great plan of redemption, which prophets and kings had waited for through a long series of ages, was

"finished;" that the event foreshadowed when Abraham offered up his only son, "from whence he received him in a figure," (Hebrews xi. 19,) when he was to faithful, believing Abraham as good as dead, that was "finished;" that the scene so graphically described by Isaiah, who said, "He is brought as a lamb to the slaughter," that was "finished."

Rev. Mr. Griffith being the oldest man in the city in the ministry, in which he has been actively engaged for nearly fifty years, we think it will not be deemed inappropriate to give, in this connection, the following facts, especially as he is fast nearing the close of that term which the "itinerant system" of Methodism, to which he still adheres, allows him to remain at Ryland Chapel. Rev. A. Griffith entered the ministry in the Methodist Episcopal Church in the year 1806, and, with the exception of the short time he stood in the relation of a supernumerary, he has been regularly engaged preaching within the limits of the Baltimore Conference ever since, and is now the oldest effective preacher in that large body of itinerant ministers. Mr. G. still retains ordinary good health for one of his years and toils, and continues to share with his brethren the sacrifices of the

itinerant system with unabated zeal and cheerfulness. He also retains his mental faculties apparently unimpaired, and to his services and into his sermons he brings the benefits of long experience and a well-stored mind. He is, as ever, a student, and keeps himself informed of all that is new and peculiar in science and theology. Although he may be regarded as a good specimen of what is sometimes called "the heroic age of American Methodism," yet, from his critical knowledge of the discipline, economy, usages, and institutions of the Methodist Church, his brethren hold his opinions in high estimation, and have often returned him to represent them in the General Conference. It affords us pleasure to add, that if the senior pastor of Ryland Chapel always brings as much pointed practical truth and whole-souled interest into his services as he did last Sabbath, especially at the communion, we think every one should turn self-accuser who goes unprofited from his ministrations.

METHODIST PROTESTANT CHURCH,

NINTH STREET.

Rev. P. L. Wilson, pastor, preached from Hebrews iv. 1:

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

The speaker commenced by alluding to the great promise of the "rest which remains for the people of God;" a rest, he said, which begins in this world. 1. As to what is truth: "If any man will do His will, he shall *know* of the doctrine." Believing and obeying, he shall *experience* the truth; also, "an inward testimony," which amounts to an assurance, a "rest," that all will be well in the great unending future. 2. He presented the caution, the warning, contained in the text—"a promise of this rest being left us, let us fear lest we come short of it."

Rev. Mr. Wilson is yet in the first year of his pastoral charge of this church. He has already realized not a little of that which is most gratifying to a minister of Christ—many important additions to his flock. The Ninth street

Methodist Protestant Church was never, perhaps, pecuniarily nor spiritually, in a better condition. The church edifice and parsonage are out of debt, and, with ample gas-lights, accommodated to evening meetings. The church and congregation are enjoying the ministrations of a pastor, the logic of whose life and activity among the people, exceeds in force and influence the logic of his pulpit discourses. At the exhibition of their Sabbath school, on Thursday evening last, before an audience which filled the house to its utmost capacity, many parts of which presented subduing and deeply interesting scenes, more than a hundred dollars was realized in the contribution. One pleasing feature in the life-membership effort to raise this money, was to see the unanimity and liberality shown by the members of other churches, particularly by those of the Episcopal Methodist; which only produces to our minds another evidence that the difference of feeling between this younger member and those of the older and stronger ones of the great Methodist family, is fast passing away. And why should it not? since the principal difference consists in this: the Methodist Protestant Church allows of lay representation in the law-making department of her

ecclesiastical bodies; to which measure the Methodist Episcopal Church, in many parts of the country, appear to have an increasing inclination. We hope and trust the time is not far distant, when the Methodist churches of this city, and of this whole Union, will have but one fellowship, and be one in Christian effort.

TRINITY CHURCH.

This spacious edifice was filled to overflowing on Sunday night, to hear the Rev. Geo. D. Cummins, rector, present to the young men the motives which the scriptures urge for leading a religious life. His subject was based on the choice of Moses, from Hebrews xi. 25, 26:

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of reward."

In presenting the motives to piety, the speaker made an impressive contrast between the pleasures of sin for a season, and the "hundred-fold" promised by our Saviour to his followers in this life, and in the "world to come, life everlasting."

The rector of Trinity Church holds a position of no ordinary responsibility and importance in this city.

Among the six Protestant Episcopal churches, Trinity Church is the most central, as well as the largest. So few of the other churches holding service at night, it is not unfrequently that the adherents of the Episcopal church in the First Ward, meet those of the same order from the Sixth and the Seventh at that of Mr. Cummins's, which is, to many, a third service. The Rev. Mr. CUMMINS meets these large congregations, which assemble to hear his soul-stirring appeals in the church first occupied by the single-minded and devoted Dr. BUTLER, who had only to be known to be esteemed for his work's sake. How well the present rector fills the place, may be inferred from the large attendance on his ministrations, and the many additions which have been made to the communion and fellowship of the church since he has had the pastoral charge.

SIXTH STREET PRESBYTERIAN CHURCH,

CORNER OF SIXTH STREET AND MARYLAND AVENUE.

REV. MASON NOBLE, pastor, preached the dedication sermon of this newly-erected church edifice to the worship of Almighty God, from Hebrews x. 25:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

The speaker, in a very clear and forcible manner, defined the nature, duty, and benefits of public worship. We observed Senator Cass, and other distinguished men, among the auditors.

Rev. Mr. Noble preached on the nature of the office of ruling elders, from 1 Timothy v. 17:

"Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine."

After the sermon, two ruling elders, Messrs. Thos. Dutton and Chas. W. Fenton, were ordained. The pastor of this church is delivering a series of lectures on Sabbath evenings, expository of the book of Daniel. Sunday evening his lecture was on the second chapter, which embraces Daniel's vision of the image. The lecture was historical, illustrative, and exceedingly interesting. A series of evening meetings are in progress in this church.

Rev. A. D. Pollock supplied the pulpit left vacant by Rev. Mason Noble, now chaplain on board

the flag-ship of the Mediterranean squadron. It is sincerely hoped that the good beginning which was made to raise a congregation and to complete the church edifice, which is now a commodious place of worship, will be successful, and that the pulpit will be regularly supplied by a useful minister.

GERMAN EVANGELICAL CHURCH.

CORNER OF TWENTIETH AND G STREETS (FIRST WARD).

Rev. Samuel D. Finkle, pastor, preached on the condition of the righteous and the unrighteous in the spirit world, from Luke xvi. 31.

"And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

By information obtained from the pastor of this church we are enabled to lay before our readers the following account of this church and congregation: In 1833 a small band of Germans, organizing themselves into a congregation under the above title, worshipped for a time in the City Hall, and then built their present house of worship, under the supervision of the Rev. Mr. ——— and others of their people, which answered the requirements of

the congregation, under the care of its several pastors, for upwards of fifteen years. In 1853 it was found necessary to enlarge their church, which was speedily accomplished, and filled again with attentive hearers. They now number more than five hundred communicants. On the 27th of December, 1846, the Rev. Samuel D. Finkle, after having preached a number of times previously (in English and German) to the congregation, entered upon his active duties as pastor. As the number of members increased, funds were collected, a parsonage was built, a cemetery or place of burial was purchased, a school established, and a society formed to aid the congregation and council in pecuniary as well as other congregational affairs, and in matters pertaining to the school, which is now in a flourishing condition, under the tutorship of M. P. Matter. The next effort the congregation intend to make is by a collection and a Fair, a "German Fair," to erect a steeple, with a bell, and to obtain a good new organ for their church. From the usual enterprise and energy hitherto manifested by this people, we doubt not that in due time their designs in this behalf will all be accomplished. The church statistics for the last

nine years stand as follows: Baptisms, 632; confirmed, 150; married, 296 couples; funerals, 236.

SHILO BAPTIST CHURCH.

VIRGINIA AVENUE, BETWEEN 4½ AND 6TH STS., (ISLAND.)

ELDER WM. J. PURINGTON, pastor, preached from 1 Corinthians i. 29-31:

"That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth let him glory in the Lord."

From this text the speaker taught the sovereignty of God and the doctrine of predestination; that repentance, like love to God, was one of the fruits of regeneration, and that it never preceded it, unless it was such as Judas had when he went out and hanged himself; that love to God was found in his chosen people only; and that it was produced by electing grace through the vicarious sacrifice of Christ in his elect people, who were chosen in him before the foundation of the world. The speaker, who is evidently a close student of theology, and appears to possess a devoted and humble mind, presented his subject in an affecting and impressive light, producing a solemn and awe-

inspiring view of the Supreme Ruler of the universe. This church is the only one in Washington which represents a large and respectable set of Baptists known as the "old school" or "old line" Baptists. On account of their opposition to any modernizing or modification of their views of predestination, and to many other modern institutions, they are often called, as a term of reproach, "hard-shell" and "particular" Baptists. They insist that their ministers should not confine their minds to written discourses, but that they leave themselves free to receive any new thoughts which the Holy Spirit may be pleased to give them "in that same hour." They do not allow the organization of any societies auxiliary to the church. While they oppose missionary societies whose object is to *send* men to preach to the heathen, they do not oppose any man who desires, from his own sense of duty, to "go" to preach the gospel in other lands. While they do not unite with any Sunday-School "Unions," they are not opposed to such measures as will diffuse among children a better knowledge of the unexplained Scriptures. Although there are a few of these churches in nearly all the older States of the Union, yet they are most numerous in the South and

Southwest, numbering altogether about 150,000 members. The small wooden edifice in which this church worships in this city, together with the grounds around it, were donated to it some twenty-five years ago. Those who are attached to the views entertained by this people in their own respective States, when they come to Washington, are pretty sure to find the "Old School," or, as they prefer to be called, the Predestinarian Baptist, at the Shilo Church. Besides many good citizens, there were present on Sabbath morning two United States Senators, one of whom took part in the (congregational) singing with an apparent devout cordiality. It is to be hoped that the time is not far distant when this church will entertain the design of building a house of worship which will afford ample accommodations for all who sympathize with them in their faith and order of worship.

PRESBYTERIAN CHURCH,

SEVENTH STREET (ISLAND).

Rev. E. B. Cleghorn, pastor, preached from Isaiah v. 4:

"What could have been done more to my vineyard that I have not done in it?"

In illustrating his subject the speaker enumerated the instances in which the Divine Being has manifested his interest in the moral improvement and salvation of our race, and the tendency of sinful man to disregard them; and closed with an appeal to his hearers to give more earnest heed to the solemn responsibilities accumulating upon us by the mercy and goodness of God. Mr. C. has just entered upon the duties of his pastoral charge in this new church, recently vacated by the Rev. Mr. Henry, who was their first pastor. He enters the ranks of laborers in the Lord's vineyard in this city with credentials which give promise that his labors will not be in vain. We should be inclined to place him in the Baxterian school of preachers. Religion having taken strong hold of his own mind,

he presents it in a strong light to others. It is to him not a theme of speculation, but a solemn reality. He speaks with earnestness and to the point.

Rev. E. B. Cleghorn, pastor, preached from 2 Kings vii. 3, 4:

"And there were four leprous men at the entering in of the gate; and they said one to another, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here we die also. Now, therefore, come, and let us fall unto the host of the Syrians, and if they save us alive we shall live; and if they kill us we shall but die."

In the afternoon from Matthew ii. 2:

"For we have seen his star in the East, and are come to worship him."

On Tuesday evening of last week Mr. Cleghorn was ordained and installed pastor of this church by the Presbytery of Baltimore. Rev. Stuart Robinson preached the sermon, Rev. Mr. Kaufman gave the charge to the pastor, and Dr. Gurley proposed the constitutional questions and gave the charge to the people. Some six months since Mr. C. came into this city a stranger, and was taken by the hand of kindness by his brethren, especially

by the pastor of the F street Presbyterian church. He was pointed to this small church on the Island as a suitable field of labor for one who has a desire to do good. Into this field he soon entered, where, with a straightforward course and steadfast faith, he has labored on, until he has won not only the confidence of the people of his charge over whom he is now regularly settled, but the fellowship and brotherly affection of the Presbytery of whom he is now a member.

METHODIST CHURCH SOUTH,

EIGHTH STREET, BETWEEN G AND H — REV. DR. DOGGETT, PASTOR.

Rt. Rev. Bishop Pierce, of Georgia, preached in the morning on the Deity of Christ, and the doctrines predicated thereon, from John i. 14:

"And the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

At 4 o'clock, P.M., Rev. Mr. Hanell, of Alabama, preached from Psalm lxiii. 25:

"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

The whole discourse well sustained the proposition given out in the commencement, that the re-

ligion of the Bible fully meets all the wants of the heart. The speaker said he was not about to present some revised edition of "a religion adapted to the times," but that it was his purpose to show that the religion of the Bible was universally adapted to the real moral wants of the heart in all time. He discoursed like a man of reading and reflection, presenting ideas somewhat original.

At night, Bishop PIERCE preached a second time. His text was from 1 Timothy i. 8:

"But we know that the law is good, if a man use it lawfully."

It is not our purpose to attempt, in the brief space allotted us, to give even an outline of the two discourses delivered by this able divine. We doubt not that he fully sustained the high reputation so generally awarded to him for biblical learning and pulpit oratory. That, like Timothy, he has from a child been a student of the Scriptures, must be evident to all who heard him speak, and saw the readiness (without the aid of notes) with which he brought the sacred text to his aid at every step, as he proceeded in the discussion of those topics which it is the most difficult to unfold clearly to the human understanding, such as the mysterious

trinity of the Godhead, the vicarious sacrifice of Christ, justification by faith alone, and the necessity of a renewal of the heart by the Holy Spirit. The two discourses were only parts of the same subject. Although delivered from different texts, they were predicated on the same first principles—the competency of Christ to make an atonement; and (for the redemption of man) the necessity for it, in order that the law might be fulfilled by Christ and kept by regenerate man. The whole together might be regarded as a clear and forcible exposition of the system of theology as taught by the orthodox, in distinction from Socinianism, and especially by the whole Methodist family. But one prominent object of the entire day's effort was to raise, by donations, a sufficient sum of money as would be necessary to relieve this small society not only from a debt on the original purchase of their church edifice, but to complete their design of enlargement and improvement of both the interior and exterior of their house of worship. They have already reconstructed the interior, making a new pulpit, new, convenient, and cushioned seats, adding many more to the former number. They have given a very pleasant finish by new gas-light fix-

tures, fresco painting, and other ornamental works which furnish convenient seats, in a room presenting an air of neatness and good taste which it will be difficult to surpass. Although the subscription fell far short of the sum proposed to be raised, yet the amount actually donated was decidedly liberal, extending to about $1,500. Southern members of Congress gave (as if they were determined that there should be a Methodist Church South, as far north as Washington) from ten to fifty dollars each. The church membership worshipping here is small, but they have a faithful pastor in Rev. Dr. Doggett, and on this occasion the crowded house presented rather an imposing accession—with one of the most able and eloquent divines in the country in the pulpit, and an appreciating audience, embracing persons of a high order of intelligence, as well as those high in office, from our Chief Magistrate and many members of the National Legislature, to the single-minded inquirer after truth. Thus a new era has been made in this church—in this lone representative in Washington of that body of the great Methodist denomination who, in 1844, separated from the Methodist Episcopal Church proper, in order, as they say, that they may, by more sym-

pathies and affinities with the institutions of the South than those which their northern brethren appear to possess, labor more successfully among their brethren of the Southern States than they could do if they were on terms of co-operation with those who know less of southern institutions.

THIRTEENTH STREET BAPTIST CHURCH,

REV. DR. TEASDALE, PASTOR.

This church edifice, notwithstanding the unusual storm, was dedicated to the worship of Almighty God in the presence of an interested audience, which numbered several of our most distinguished residents, among whom were President Pierce and sundry members of the National Legislature. The morning sermon was delivered by Rev. Dr. Fuller, of Baltimore, from 1 Corinthians ii. 2:

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

The speaker's first inquiry was: Why did the Apostle come to such a determination? Second, he assumed that the salvation of men is made dependent on knowing Christ as crucified; knowing him as a sacrifice for us. To assert that the ser-

mon contained great truths, forcibly expressed, is only saying what is characteristic of Dr. FULLER.

The afternoon sermon was by Rev. Dr. BARROWS, of Richmond, Virginia, from a clause in the seventh verse of the sixtieth chapter of Isaiah:

"I will glorify the house of my glory."

The speaker said that God's house now is his church; that he glorifies it as it glorifies him; that we glorify God by preaching and obeying the truth, and observing his ordinances.

At night, the pastor preached on the attractions of the sanctuary, from Psalm lxxxiv. 1, 2:

"How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

Among the attractions of the sanctuary, the speaker mentioned singing by a choir, which, he said, was designed to assist, and not supersede, congregational singing.

This neat, and we may well say beautiful house of public worship, has been erected under the supervision and indefatigable labors of Rev. Dr. TEASDALE. It is an ornament to the city, and a splendid addition, in architectural completeness, to the church edifices of Washington. It is built of

brick, in a most substantial manner, and is one hundred feet in length by fifty-six in width. The basement, with its spacious lecture-room and other apartments, presents a pattern of utility. The seats in the main body of the house are all handsomely cushioned, and the floors thoroughly carpeted. The fine-toned organ is from the house of Appleton & Co., of Boston. The steeple, which rises so gracefully above the roof, was designed by Thomas U. Walter, Esq., United States architect, and is one hundred and sixty feet high. The bell, which sends forth such solemn "church-going" peals, was donated by two citizens of North Carolina, and weighs 2,163 pounds. Everything connected with the final finish of the building, appears to be in good taste. It is certainly a matter of no little interest to the citizens of Washington, that such a public building should be carried forward to completion; and it must be a matter of still greater interest to the new religious society which occupy it, whose members have shared so largely in the expenses of its erection, that the debt still remaining should be paid off. The greatest amount of the money expended in the erection of this church, has been collected by the pastor in other places.

We could not help feeling a sympathy with Rev. Dr. TEASDALE, when he alluded to the fact that after being kept away from his family and his people so much of the time, raising money in other parts, and having cherished the hope that the balance would be raised here on the day of its dedication, and he be enabled thereby to pass the remainder of the winter, at least, amid the comforts of home, and that after laying the corner-stone, more than two years ago, on so stormy a day as to prevent him from taking up a collection, and then dedicating the lecture-room on another day of such inclement weather as to produce a like failure,—now, after one postponement, with the hope of having a fair day and a full house, they had after all this fallen on one of the most stormy days which has been known or perhaps will be experienced for a long time to come. Were we to venture on a suggestion, it would be that as soon as our citizens have assisted the poor through the hardest of the winter, the pastor of this church, on some moonlight evening, hold a kind of religious entertainment, when short addresses should be delivered by different individuals, where it should be expected that all who may be in attendance shall give some-

thing, and thus join with the good people abroad who have so generously contributed to the erection of one of the handsomest public edifices in Washington. Let us all lay aside our sectarianism long enough to unite in one such meeting, and thus all have a hand in this good work. Stormy as the Sabbath day was, our Chief Magistrate set the generous and noble example of placing his name on the card that was circulated, for fifty dollars; and, after church was over, filled his carriage with ladies, and went home himself through a drifting snow-storm on foot.

METHODIST PROTESTANT MISSION CHURCH,

NAVY YARD.

Rev. John R. Nichols, pastor, preached on two of the Christian graces enumerated by St. Peter in his second Epistle, first chapter, commencing at the fifth verse:

"Temperance—Patience."

Since this church has become a mission, and the present indefatigable missionary has entered upon his work, the congregation has not only increased, but the Sabbath school has grown up to about one hundred members.

CHURCH OF THE EPIPHANY,

REV. J. W. FRENCH, RECTOR.

SOME twelve years since, this gentleman commenced his ministerial labors in this city, in the relation of a missionary. He then collected a small congregation, who worshipped for a time in the building known as the Apollo Hall. Subsequently, his people built for him the commodious church on G street, bearing the above name, which is now filled from Sabbath to Sabbath with an audience who appreciate his ministrations. That Mr. FRENCH will take rank among the thorough thinkers and readers in systematic theology, no one will doubt who gives him an attentive hearing. He not unfrequently announces a series of discourses to be delivered in the morning, with the design to illustrate the less obvious and fundamental doctrines of Christianity, when, in the afternoon, his sermons will present a more practical character. Recently he has been delivering a series of sermons, to which we furnish a clue in the following brief outline. The first of them was from Romans v. 12:

"By one man sin entered into the world, and death by sin, and so death passed upon all men."

The proposition of the discourse was, that the first transgression was the *source* of original sin. After having shown that one class of objections was, in fact, not against the scriptural statement, but rather against a mere theological hypothesis of the federal headship of Adam; and after having stated that a second class of objections was against the proposition truly given in the Bible, viz., that all men are in a sinful and suffering condition in consequence of the disobedience of Adam, he met this latter objection by the argument referred to. It was based on this fact, that each one of us has on others an influence similar to that objected to in Adam. "No man liveth to himself, and no man dieth to himself." The effects of no man's sins end with himself. The dependence of all men upon the first for their condition, is but an expansion of the fact seen in every human life. Every man, in a limited sense, is to those around him an Adam or a Christ. The conclusion drawn from this fact was, that if we object to the scriptural statement of our connexion with our first parent, we must go further, and oppose the whole ordaining of God for society and for all men. Of course, if the objection involves so much, it must be abandoned. The next discourses were from Genesis iii. 1–7:

"Now the serpent was more subtle," &c.

The subject was, the first transgression not only a source of sin original, but a picture of *all sin actual.*

GERMAN EVANGELICAL CHURCH,

FOUR-AND-A-HALF STREET (ISLAND).

Rev. P. Meister, pastor.—This is a small brick church, recently built on the Island, for the benefit of those families in the Sixth and Seventh Wards, who reside at too great a distance from the Rev. Mr. Finkle's church to attend on his ministry. These two German Reformed Churches teach doctrines similar to Presbyterians, Lutherans, and Episcopalians. Although they have a liturgy, yet their rituals are quite as simple as the before-named churches. Their meetings would be often attended by members of other evangelical churches, no doubt, were it not for the difference in language.

GER. EVANGELICAL LUTHERAN CHURCH

OF THE UNALTERED AUGSBURG CONFESSION.

FOURTH STREET, OPPOSITE THE JAIL.

Rev. Wm. Nordman, pastor.—This congregation follow the views which they say were maintained

by Dr. Martin Luther, and laid down in the unaltered Augsburg Confession, made in the year 1555, with such church ceremonies as were not condemned, but observed by that great reformer—such as having a high altar, surmounted with the crucifix, and with tapers which they burn on certain occasions, the use of the wafer at the sacrament of the Lord's Supper, a belief in consubstantiation, or the mysterious presence of the body and blood of Christ, together with the peculiar vestments of their clergy, &c. These usages, together with their decided opposition to Sunday school and all reformatory societies and institutions, give them as much distinctness from the reformed or progressive churches of the city, as if they made no claim to being Protestants, or did not speak the same language with other German churches. They stand in about the same relation to the English or American Lutheran Churches (represented by the Rev. J. G. Butler's on Eleventh street) as the Old School or Predestinarian Baptists (represented by the "Shilo" Church on Virginia avenue) do to the other general Baptist churches of Washington city. But, whatever may be their religious creed, who can doubt the good moral

effect to these "strangers and foreigners," as they come to this country, on the return of the day of rest, to unite in the worship of God as they were wont to do in the fatherland, to sing, in their own language, the same songs of Zion, and to join in the same reverential observances as those which lifted up their thoughts to the Father of Mercies in their childhood years? While here, as in their own land, as they assemble together on the Sabbath to worship the God of their fathers and the God of their innocent childhood, they are drawn by it to live in the fear of the Lord. How much better is this for them and their children than to do like too many, on coming to this land of religious freedom, (where the civil magistrate recognizes no creed as a crime, but where every man is held responsible to God only in matters of conscience, so long as it does not lead him to interfere with the rights of his neighbor,) use that freedom to abandon all religious observances, and with it the Sabbath and the fear of God. But for the benefit of all who have never had their attention called to the subject, we will call attention to those last words in his farewell of the Rev. John Robinson, as he parted with that portion of his flock, at their "em-

barkation" at Delf Haven, who came "pilgrims" in the May Flower to Plymouth Rock in 1620, and who planted the first colony, formed the first church, and established the first school in New England. Before kneeling down on the strand to commend them to God, as represented in the great painting in the rotunda of the Capitol, among other things he said: "if God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident that the Lord has more truth yet to break forth out of his holy word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instrument of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things."

ASSEMBLY'S CHURCH.

Rev. Andrew G. Carothers, pastor, preached from Luke i. 3, 4:

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed."

This was the third anniversary of the organization of this church. The pastor gave a history of its rise and progress and prospects. The projectors and builders were Rev. Dr. Smith, Rev. A. G. Carothers, and George S. Gideon, Esq. Corner-stone laid September 1, 1852. Session room dedicated January 16, 1853. Church organized with twenty members March 9, 1853. Pastor ordained and installed April 20, 1853. The officers at this time are Elders B. L. Bogan and R. T. McLain, Esq. Trustees: T. C. Donn, W. Lord, John W. Wells, R. Prentice, and Hugh W. McNeil. Whole number of communicants received 108. Ministerial visits 4,500; marriages 17; baptisms 63; burials 60. Missionary society organized June 20, 1855; members 204. Sabbath-school scholars 125. After service at night the congregation remained and

appointed a committee to request the sermon for publication. The Rev. Dr. SMITH preached at night from Psalm xxiv. 3 :

"Who shall ascend into the hill of the Lord?"

REV. ANDREW G. CAROTHERS preached from St. John's Gospel, iii. 12 :

"If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

The speaker's object appeared to be to define certain fundamental doctrines, such as the sinfulness of man's nature, the necessity of an atonement, and of regeneration. These are "earthly things," or things which are plain to the human understanding, but which, through the darkness of the natural mind, were misunderstood and denied ; and, "through the ignorance that is in them," they were unable to understand "heavenly things," because they "are spiritually discerned." He rebuked the pretensions of those who, forgetful and neglectful of first principles, profess to be greatly wise in things above their comprehension, and exhorted to an entrance into the kingdom by the door of repentance. The Assembly's Church is so called

on account of the fact that so many other churches throughout the General Assembly of the (New School) Presbyterian Church of the United States made contributions to its erection. The church edifice, with its silver-toned bell, is a neat and ample structure, and furnishes a most valuable addition to the appearance of the more new and growing part of the city where it is located. Although the church has been built only about three years, there is already a goodly number who compose the regular congregation; yet the plan of so spacious a building was no doubt wisely drawn with an adaptation to a growing city, and for the benefit of future generations, as well as for those who form its incipient era. Mr. Carothers, the pastor of this church, is comparatively a young man. Being a native of Washington, and a graduate of the College which, on an elevated margin, overlooks the city, he forms an exception to the general rule that "a prophet is not without honor save in his own country." With precarious health, which hardly affords him sufficient bodily strength to meet the toils of a pastor's life, he is found at his post manfully sustaining the moral conflict of a soldier of the Cross with a degree of success which gives evi-

dence that he does not run in vain nor spend his strength for naught. The pastor announced, among his notices, that on Wednesday evening of this week, a Missionary Society, connected with the church, would hold their annual meeting, which will consist of various exercises of interest, where all persons interested are invited to attend.

JEWS' SYNAGOGUE,

FOUR-AND-A-HALF STREET, OPPOSITE EAST END OF THE CITY HALL.

To worship with this people, one must go as early as eight o'clock on Saturday morning (the Sabbath of the Jews). Here one will meet with men and women who have walked (for ride they will not on their Sabbath) all the way from Georgetown, to unite with their brethren of Washington in chanting their services, and in listening to a chapter from the Sacred Scroll, containing the Books of Moses, which they bring forth from what answers to the "holy of holies" in the ancient temple. Some of the more conscientious Jews close their places of business on Friday night, and keep them shut through the best day of the seven for trade, until, as one of them informed me, he

could see three stars in the Saturday evening sky. Then, for the sake of law and order, they keep the first day of the week more strictly than some Christians; so that, with the exception of Saturday night, they have but five days of the week, instead of six, to trade as others do around them. But all are not thus conscientious. The Jews of this city, like Jews everywhere, have their temptations to contend with. They pay rent like others, and feel that they need as good a chance as others in order to succeed in business. They are therefore induced to break their own Sabbath for profit, and the Christian Sabbath (which they do not sacredly regard) for pleasure. Then, again, it is only the more devout Jews who come up to the solemn assembly. It being only a plain hall in which they worship, not embracing all the gorgeous drapery of a thoroughly-furnished Synagogue, some of their more opulent brethren (holding important offices, perhaps, in our General Government, or members of the National Legislature) do not find their more humble brethren in their devotional exercises. Then there are many of their youth, especially the more aspiring young men, who do not habitually come to the Synagogue on their

Sabbath day. Yet there are some twenty or more families who are determined, with all the integrity of Jews, to worship the God of their fathers, and continue to observe the ordinances commanded them by their great lawgiver, and continue looking for the fulfilment of that prediction left them by Moses: "A prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear in all things," &c.

One who is at all familiar with the history of the past cannot fail to be interested in the efforts of these people to maintain their ancient worship in this land, in which they only are sojourners. To mingle with them in their worship, is to come into the presence, not only of Moses and the Prophets, but of Abraham. Some sects among us, which had their origin comparatively in modern times, can hardly refrain from giving an almost sacred importance to the long series of years which they have existed, as well as to the distinguished endowments of their first propagators. But, turning to the Jews, we leave every religious sect now on earth far behind us, as we travel back on the path of history to find their origin. When arriving within about 350 years of the universal deluge, we find a lone man leaving

his kindred and his native land—Ur of the Chaldees —to sojourn "in a strange country," where he received a promise that his posterity "should after receive it as an inheritance;" here, passing through scenes well calculated to test his integrity, he became "strong in faith," and was called the "father of all them that believe." This occurred not far from two thousand years before the Christian era, about 3,856 years ago. Leaving Abraham's day, we soon find in his posterity a large family, and then a nation fulfilling the promise made to their great progenitor, that they should equal the "stars in multitude." About 1,491 years before Christ, or, as the Jews would say, in the year of the world, about 2,513, Moses came down from Mount Sinai with his face shining in such a manner that the Israelites could not steadfastly behold it, and delivered to them the ecclesiastical, civil, and moral laws, by the former of which they were to be governed so long as they continued to be a distinct church and nation.

It will therefore be seen that, as far as the *antiquity* of the institutions of a sect present any claim to consideration, the Jews have more than all others. Wesley, Fox, Calvin, Luther, and even St. Peter, are all men of modern times

compared with Moses and Abraham. Although this people may no longer exist as a nation with a population to be numbered, as they once were, by millions, and dispersed as they now are among all nations, yet the little handful here among us are, as they everywhere are, still trying, as best they can, to adhere to the "laws of Moses," as they understand them. We feel a religious regard, we trust, for these people. St. Paul informs us that he had (although in a far higher sense) the same regard, for which he gives the following reasons: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came." We are indebted to the Jews. Let us, then, be thankful that while they are among us, contending with many difficulties to keep "the law of commandments contained in ordinances," they can do it with none to molest or make them afraid; and let us labor to show unto them a "more excellent way" in the model life and character of Him who said, "I am the way, the truth, and the life," and who also said, "The hour cometh, and now is, when

the true worshippers shall worship the Father in spirit and in truth."

UNION CHAPEL.

Rev. F. Israel, pastor, preached from St. John's Gospel, xiv. 21–23:

"He that hath my commandments and keepeth them, he it is that loveth me," &c.

The topic of this discourse was the nature and rewards of Christian obedience. The speaker maintained that the ways in which God had manifested himself to Abraham, to Moses, and many others in ancient times, by "signs and wonders and divers miracles," had given place to a less sight-seeing, and a more spiritual manifestation, as signified in the text: "Judas saith unto him, (not Iscariot,) Lord, how wilt thou manifest thyself unto us and not unto the world? Jesus answered, If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him;" and that this manifestation is made in these last days, as said by the prophet Joel, "I will pour out my spirit upon all flesh" generally, and that it will "abide" in a special

manner with those who "love God and keep his commandments."

Mr. Israel is a religious thinker as well as teacher. Looking at a subject until it becomes clear to his own mind, he presents it clearly as well as forcibly to others. His repose of manner in the pulpit bespeaks confidence in his preparation for the work before him; and on entering into the discussion of his subject, he proceeds as if he believed that a progressive religious life will be maintained only by a conviction of its importance in the understanding as well as a feeling in the heart. He is most evidently leading the people of his charge into more comprehensive views of the relations and duties of Christianity; and should the itinerant system chance to leave him in Washington until he could be heard more generally, we cannot doubt that the character of his preaching would be more highly appreciated, and would make a strong and useful impression, particularly in the Methodist church of this community.

GRACE CHURCH,

ISLAND.

Rev. A. Holmead, rector, preached from Acts xxvi. 28:

"Almost thou persuadest me to be a Christian."

The speaker so presented this subject as to make the attentive, respectful, moral members of his congregation, who allow few to go beyond them in attention to the externals of religious worship, feel that there is a possibility, after being *almost* Christians all their lifetime, of not quite entering into the kingdom of heaven. It was an earnest, solemn appeal to all such persons to reflect and decide to choose whom they will serve.

Rev. Mr. Holmead, some four or five years since, in the spirit of a missionary, without the remotest prospect of any earthly reward, commenced reading the church service and preaching to some dozen persons, more or less, in a small school-house on the Island. The next season we happened to be present when the corner-stone of the neat and convenient church edifice in which he now worships was laid, in the presence of a large gathering of the clergy and

people of the city. Now, if an earnest preacher, a faithful pastor, a convenient house of worship, a good choir in the orchestra, and an interested audience present evidence of success, then Grace Church furnishes signs of being permanently established. The Rector evidently is laboring from the love he bears to the cause of Christ, and is doing good in a position of the city where there was at the time he commenced his labors, a destitution of places in which to worship God on the Sabbath. All true Christians must feel gratified to see evangelical efforts of this kind successful.

NEW JERUSALEM CHURCH,

NORTH CAPITOL STREET, BETWEEN B AND C.

There was no service on Sabbath morning, the congregation having joined the worshippers in the Capitol in listening to a sermon by Rev. Wm. B. Hayden, of Portland, Maine. In the evening Mr. Hayden preached in the church, from Luke xvi. 31:

"And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The New Jerusalem Church differs from the various sects of the present Christian church, re-

marked the speaker, in one important particular. It claims to be a revelation of truth from Heaven, and not a system of doctrines excogitated from the mind of man. It presents facts, and not mere inferential opinions. But the objection was sometimes urged that if Swedenborg was thus made the medium of a new revelation, his divine mission ought to have been attested by miracles. This objection it was the object of the discourse to answer. Mr. H. proceeded to show, first, that miracles were not a sure test of truth. When Moses turned the water of Egypt into blood, "the magicians of Egypt did so with their enchantments." Second, miracles did not convert those who witnessed them to the true faith. The most stupendous miracles did not turn Pharaoh and the Egyptians from the worship of false gods; and the Jews said that the Saviour cast out devils through Beelzebub, the prince of the devils. Third, the claims of a new revelation founded upon miracles would attract little attention at the present day. The New Jerusalem Church makes no claim to miracles in its behalf. It presents a system of spiritual truths, and makes its appeals to the rational faculties of men. If the adaptedness of these truths to the nature and

wants of mankind does not afford a sufficient attestation to their heavenly origin, "neither will men be persuaded though one rose from the dead."

GORSUCH CHAPEL,

GREENLEAF'S POINT.

Rev. Mr. Steel, pastor, preached from Genesis xlix. 4:

"Unstable as water thou shalt not excel"—

on nature and cure of religious instability. And at Ryland Chapel, at night, from Hebrews ix. 27:

"It is appointed unto men once to die, and after this the judgment."

Many individuals are commencing a religious life at this chapel.

FLETCHER CHAPEL,

CORNER OF NEW YORK AVENUE AND FOURTH STREET.

A new chapel bearing this name, recently erected on the corner of Fourth street and New York Avenue, was solemnly dedicated to the worship of God. Services were conducted in the morning by Rev. Mr. Dashiell, in the afternoon by

Rev. Mr. Brooks, of Georgetown, and in the evening by Rev. Mr. Israel, of Union Chapel.

PROVIDENCE CHAPEL,

CORNER OF DELAWARE AVENUE AND I STREET.

This is one of the out-post missions of the Methodist Church of this city. The few devoted individuals who have engaged in this mission enterprise, have hitherto held their Sabbath-school and public worship in a dwelling-house. Last Sabbath afternoon, at three o'clock, those who have the care of the Sabbath-school held an anniversary meeting. Among the speakers were the Hon. Mark Trafton, member of Congress, who delighted the audience for nearly an hour with an address on the proper training of children; and John C. Harkness, Esq., of Washington, made a stirring appeal on the duty and privilege of giving liberally to support the mission; after which a subscription was made, which amounted to nearly six hundred dollars, besides a lot, which was donated by one of the citizens, on which to build a chapel.

METHODIST EPISCOPAL CHURCH,

CAPITOL HILL.

Rev. Mr. Day, pastor. The lower part of this church was dedicated to the service of God on Sunday. Rev. J. McK. Riley, of Baltimore, preached in the morning from Psalm xx. 8:

"In the name of God we will hang out our banners."

At three o'clock P. M., Rev. G. F. Brooke preached from Ephesians iv. 21:

"As the truth is in Jesus."

At night Rev. I. P. Cook discoursed from Isaiah lvi. 7:

"For my house shall be called a house of prayer for all people."

Much interest was manifested in the proceedings of the day by a large number of persons from all parts of the city. A collection and subscriptions were taken up after each sermon, amounting in the aggregate to $1,300. That amount reduces the debt of the church to about $200. The trustees contemplate finishing as early as practicable the main room and exterior of the church.

Rev. Bishop Waugh, D.D., preached a missionary sermon from Hebrews xiii. 10:

"But to do good and to communicate, forget not; for with such sacrifices God is well pleased."

Notwithstanding the piercing cold wind, a large and attentive audience listened to the venerable divine as he traced, in a most interesting manner, the history of missions in this country, as they followed on the trail of the new settlers of our western domain, as well as the progress of those who are laboring in distant lands. He said the Bible was the great instrumentality in the cause of missions, it being now circulated and read in two hundred different languages.

WESTERN PRESBYTERIAN CHURCH,

Rev. Mr. Haskell, preached on the certainty of death, and the equal certainty of a future judgment, from Hebrews ix. 27:

"It is appointed unto men once to die, but after this the judgment."

The whole subject, more especially the closing reflections, took their character from the solemnities of the scene presented in that lecture-room

the day before,—the upper part of the church not being completed.

On Saturday the funeral exercises of Mr. David M. Wilson, of this city, took place, in the presence of a deeply-affected auditory, composed of prominent members from nearly every church in Washington. Notwithstanding the stormy and inclement weather, the house was crowded to its utmost capacity with those who appeared to be sincere mourners for the deceased. After a short prayer by Rev. Dr. Smith, the young pastor, whose only elder lay a corpse before him, with a few well-timed remarks, read select passages from the word of God—passages which appeared to point with solemn import to the occasion. Then followed Dr. Sunderland with an address, containing thoughts and reflections which it seemed as if such an occasion alone could suggest. Dr. Gurley next followed with an impressive prayer, when the choir sang in low and subdued voices the hymn commencing,

"There is an hour of peaceful rest
To mourning wanderers given."

After which the "last of earth" was conveyed to its final resting-place in Glenwood Cemetery.

Thus has passed away one whose various labors and useful life brought him into contact with a larger number of our citizens, in connection with religious matters, than falls to the lot of few laymen, but whose real character and good works could be known and properly appreciated only by those who intimately knew him—knew his inner life. Mr. Wilson, in his church relations was a Presbyterian, and for the most part of his religious life an official member in that church. Mr. Wilson was also a CHRISTIAN. In his own spirit he imbibed the spirit of his Master. His thoughts appeared to be on heavenly and divine things; his words were those of forbearance and kindness; to the delinquent, words of exhortation; to the disheartened, words of hope and encouragement. In his life he literally "went about doing good." Living thus, he allowed no sectarianism to limit his freedom to do good, or to prevent him from taking by the hand as brethren all whom he believed to be the children of God. Carrying out the dictates of a great soul, full of love to God and man, he was the brother and friend of everybody who fell within the sphere of his labors. That the "Washington City Sunday-School Union" has lost

an efficient friend; that the "Bible Society" and the "Tract Society," and the church, and especially the poor, and those who decided to entrust the distribution of funds to judicious hands, have lost a faithful and trustworthy laborer, need only be named, for that he was such a man, was read and known by all men who knew him. That such a man is a loss to a devoted family cannot be better understood. With the bereaved we sympathize. Could our pen drop tears, and not words, our feelings would find a better expression for the loss of a good man than with the barrenness of language.

CHAPLAINS TO CONGRESS.

REV. HENRY CLAY DEAN, of Iowa.
Chaplain to the United States Senate.

REV. DANIEL WALDO, of New York,
Chaplain to the United States House of Representatives.

Services every Sabbath morning in the Capitol, conducted alternately by each of the chaplains.

RELIGIOUS SERVICES IN THE U. S. CAPITOL.

Rev. Daniel Waldo, the recently-elected chaplain to Congress, who officiated on Sabbath morning, is a Congregationalist minister from the town of Geddis, near Syracuse, N. Y., in the district represented by the Hon. Mr. Granger, who introduced his name into the list of nominees for chaplain to the House of Representatives. In an interview with this venerable man, we learned that he was a native of the State of Connecticut, and is now in the 94th year of his age; that he was a soldier in the war of the Revolution, for which

service he now receives a pension ; that he was personally acquainted with General Washington ; that he was taken prisoner at York Island, and was confined with several hundred others in the fatal "Sugar-house prison," in New York, because the "Jersey prison-ship" was too full to hold them, and, after suffering the cruelties which carried so many out of existence, he barely escaped with his life ; that after the war he entered Yale College, and is now the oldest graduate of that venerated institution ; that he has now been in the ministry more than seventy years. He has the appearance and bearing of a gentleman of about seventy-five years of age, and speaks with a tolerably distinct utterance. This is accounted for by the fact that he has never been sick. He now reads from six to twelve hours each day, and, as he said, without feeling his eyes to tire. We are not surprised to learn that the Rev. Dr. Sprague, of Albany, is preparing for the press a history of his life ; nor are we surprised that such a man should deliver so able a discourse on Sabbath morning, and which no one can thoughtfully read without being profitted. His text was from James i. 19 :

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath."

SABBATH SCHOOLS.

STATEMENT showing the present condition (1856) of the SABBATH SCHOOLS of Washington, together with some account of the late Anniversary of the Sabbath-School Union of the city.

We take the opportunity on this return of our annual gathering of the Sabbath schools to notice a class of laborers in our churches who fill an important department in the means of moral training and religious instruction. Nearly half a century has passed since Sabbath schools began to be organized in our churches. Their wonder-working power in bringing about reformations and the right training of vagrant and almost homeless children, as well as the formation of a high standard of morals in those whose care-taking parents secure a regular attendance at these schools, does not yet cease to excite our surprise and admiration. Time enough has already elapsed to bring into various fields of usefulness those who in their childhood took their starting point on the road to distinction from Sabbath schools. Boys who were almost as destitute of honestly-gained food and raiment as

they were of moral instruction, have been taken into the kind regards of Sabbath-school teachers, and cared for by such men as Harlan Page, until these almost houseless ones have grown to maturity, and are now pillars in the church at home or successful standard-bearers of the Cross in other lands. The true Sabbath-school teacher's work is one of philanthropy and benevolence. Prompted by no hope of earthly reward or worldly renown, he is stimulated to laborious perseverance by the one single desire of usefulness to others. If he chance to enter upon this work more by yielding to the persuasion of others than from the drawing of his own mind, he soon finds in himself a want of that moral character which a teacher needs to make him successful in leading others into "a more excellent way;" and he soon goes himself to the Strong for strength, or finds some excuse for vacating his place as teacher in a Sabbath school; for the main object of a Sabbath school is to influence the bad to become good, and the good to become better. Cases may often occur where much labor is required to develop capacity and intellect by teaching neglected children how to read and receive ideas; but the ultimate object

of Sabbath-school instruction is the formation of character, not intellectual merely, but moral; not to form a conscience, for all men have some kind of a conscience, but it is the province of the Sabbath school to form "a good conscience." As to Sabbath-school children who are regular in their attendance, the examiners of our criminal calendars and the inmates of our penitentiaries all over the land furnish reports which prove that few, very few of their names are ever found upon these dark rolls. In every view, therefore, which can be taken of the subject, what a deep interest parents and children, philanthropists and statesmen, must feel in Sabbath schools! Monday morning, (a more delightful morning and in all respects adapted to the convenience of the occasion no one could have asked the wise and beneficent Father of us all to have sent us,) at 9 o'clock, the Protestant Sunday schools, forty in number, embracing 700 teachers and about 4,700 scholars, assembled on the grounds of the Smithsonian Institution, and after marching under the care of marshals, with banners and music, to the places appointed, this long, splendid procession, on which the holy angels (who, we are informed, take an interest in human

welfare) must have felt a delight at beholding, filled the E street Baptist and Four-and-a-half street Presbyterian churches, and old Trinity church, to hear addresses from clergymen. What a scene was here presented for contemplation!

A larger number of well-dressed, well-behaved children never before assembled, at one time in Washington. They were now brought together in one common bond of sympathy and brotherhood, co-workers in the great conflict of overcoming all that is wrong in one's self, and preparing to do good through all the future of this mortal life.

To those who are interested in the mental culture of these children and youth, it is a matter of no small gratification that the aggregate number of library books which are entrusted weekly to their care, does not fall short of 15,000 volumes. But of these thousands of children thus cared for by affectionate parents and teachers, all do not reach maturity. Some fall soon after entering upon life's battle-field, and others ripen in the path of virtue and then fall. Twenty-one children have been reported to the Secretary of the Union as having died the last year, and that father in the Sunday-school cause with whose voice of good counsel

not a few of the scholars were so familiar, namely David M. Wilson. Among the proofs that these efforts to bring children to Christ are effective, not less than 120 have made a public profession in the several churches of their purpose to live a religious life. There are also some 800 colored children who meet in their respective Sabbath schools in Washington, besides some five or six Roman Catholic Sabbath schools. Such, then, is the nature of the work and the number engaged in the growing Sabbath-school enterprise of this city.

The last report of the Washington Sunday School Union furnishes the following statement respecting the increase of the Sunday school interests.

In 1842 there were 17 schools, 303 teachers, 1,827 scholars. In 1856 there were 40 schools, 700 teachers, 4,700 scholars, with an aggregate number of about fifteen thousand volumes in the libraries.

This report does not include some five or six Catholic Sabbath schools, nor those conducted by the colored people.

FIVE HUNDRED TOPICS OF SERMONS.

FIVE HUNDRED TOPICS OF SERMONS,

Delivered by the Pastors of the several churches of Washington, and by a few other clergymen.

The reasons and necessity for giving heed to the gospel. Heb. ii. 1. *Sunderland.*

The Abrahamic Covenant.
Gen. xvii. 7. *Sunderland.*

Religious condition of the world.
Isaiah lx. 2. *Sunderland.*

Different methods of hearing the gospel.
Luke viii. 18. *Sunderland.*

A preached gospel the instrument of human destiny.
Matthew xxiv. 14. *Sunderland.*

Faith the neutralizing principle of fear.
Mark v. 36. *Sunderland.*

Men make light of the invitations of the gospel.
Matthew xxii. 5. *Sunderland.*

Christ seeking the lost.
Matthew xviii. 11. *Sunderland.*

The shield of faith.
Eph. vi. 16. *Sunderland.*

The advent of Christ; his mission and its results.
Luke ii. 11. *Sunderland.*

The nature, origin and condition of Christian peace.
Isaiah xxvi. 3. *Sunderland.*

The nature and power of the gospel.
1 Cor. xxiii. 24. *Sunderland.*
Divine providence.
Exodus xiii. 22. *Sunderland.*
The duty of listening to messages from heaven.
Jeremiah xiii. 15, 16. *Sunderland.*
The power of prosperity and adversity to divide the soul from God. Rom. viii. 38, 39. *Sunderland.*
On the increase of the church.
Acts ii. 47. *Sunderland.*
The awful event of being finally rejected, considered. Matthew vii. 23. *Sunderland.*
The influence of faith upon character.
Matthew ix. 29. *Sunderland.*
Necessity of regeneration. The interview of Christ with Nicodemus. John iii. 1–13. *Sunderland.*
The gospel a curse to those who reject it.
Luke xii. 47. *Sunderland.*
The power of saving faith.
Romans iv. 20. *Sunderland.*
Perseverance in the exercise of faith and prayer.
Matt. xv. 28. *Dr. Boardman.*
The divinity of Christ and the efficacy of the atonement. Matthew xxii. 24. *Boardman.*
Sermon in behalf of orphans.
Mark x. 16. *Sunderland.*
The divine origin and authority of the Bible as the word of God. 2 Tim. iii. 7–9. *Sunderland.*
The instructions furnished by judgments.
Isaiah xxvi. 8, 9. *Sunderland.*

The dignity and moral worth of human nature.
Gen. i. 26. *Sunderland.*
The necessity of humility and activity in the church. Judges vii. 20. *Sunderland.*
Necessity of co-operation between pastor and people, in order to secure success in Christian effort.
Exodus xvii. 12. *Sunderland.*
An appeal to the impenitent.
Luke xxiii. 34. *Sunderland.*
The indifference of impenitent men illustrated.
Prov. xiv. 9. *Sunderland.*
The impenitent interrogated about their stubbornness. Prov. xviii. 31. *Sunderland.*
Unbelief the great obstacle to success.
John xx. 27. *Sunderland.*
The visible manifestations of God's presence.
Exodus xxviii. 30. *Sunderland.*
The minuteness of God's care of his creatures.
Matthew x. 30. *Myrick.*
The great commission.
Mark xvi. 15. *Cole.*
Rest for the people of God.
Heb. iv. 1. *Wilson.*
The necessity of a divine revelation.
1 Cor. i. 21. *Wilson.*
The importance of faithfulness to the end considered. Rev. ii. 10. *Wilson.*
The Christian's triumph in Christ.
2 Cor. ii. 14. *Wilson.*

The great object of Christ's mission considered.
John x. 10. *Wilson.*
Christ our sacrifice.
John i. 29. *Wilson.*
Motives for living a life of holiness considered.
Eph. i. 13, 14. *Wilson.*
The adaptation of the gospel to human want.
John iv. 21. *Wilson.*
The instability of things temporal and earthly.
1 Cor. vii. 31. *Wilson.*
The day of small things not to be despised.
Zech. iv. 10. *Wilson.*
The nature of faith and its rewards.
1 Peter ii. 7. *Wilson.*
A funeral sermon.
Phil. iii. 21. *Wilson.*
A ritual and a spiritual worship.
2 Timothy iii. 5. *Wilson.*
The duty and the encouragement to call upon God.
Jeremiah. *Wilson.*
Heaven has somewhere in God's universe a locality. John xiv. 1, 2. *Gurley.*
The high standard of piety enjoined by the gospel.
Matthew v. 20. *Gurley.*
What is implied in walking with God.
Genesis v. 24. *Gurley.*
The miracle of regeneration one of the evidences that Christianity is from God. *Gurley.*
A child of God a stranger and a sojourner on earth.
Psalm xxxix. 12. *Gurley.*

The certainty and credibility of the resurrection.
Acts xxvi. 8. *Gurley.*

The believer under the protection of Divine Providence. Genesis xxviii. 10–22. *Gurley.*

Our responsibilities relating to the poor.
Psalm xli. i. *Gurley.*

Our duty with reference to the sick.
James v. 14, 15. *Balch.*

The character and condition of the rich man.
Luke xii. 16–21. *Gurley.*

Jesus in the garden of Gethsemane contemplated.
John xviii. 1.

Earth not our enduring home.
Heb. xiii. 14. *Gurley.*

The power and influence of the gospel.
1 Cor. i. 21. *Gurley.*

The possibility and pleasure of communion with God. Psalm lxxiii. 28. *Gurley.*

Man's immortality.
Heb. vii. 16. *Dr. S. I. Prime.*

Christ the life of his people.
Col. iii. 4. *Gurley.*

New Year's sermon.
Job vii. 9, 10. *Gurley.*

The Christian's hope contemplated.
Heb. vi. 19. *Gurley.*

The faithful testimony of a faithful minister.
Deut. xxx. 19. *Wynans.*

The blessedness of believing in Christ presented as forming motives to piety. Ps. ii. 12. *Gurley.*

The ascension of Christ.
Luke xxiv. 50, 51. *Gurley.*

The nature and necessity of submission to God.
James iv. 7. *Gurley.*

The preserving and governing providence of God in the affairs of his kingdom. Ps. ciii. 19. *Gurley.*

No hope out of the favor of God.
Ephesians ii. 12. *Cole.*

Exemplary piety.
1 Timothy i. 12. *Cole.*

The sympathy of angels in the work of redemption.
1 Peter i. 12. *Cole.*

The compensating principle contained in the gospel for all that is lost for Christ.
Phil. iii. 8. *Phelps.*

The loftiness and holiness of God's habitation.
Isaiah lvii. 15. *Phelps.*

The institution of the Lord's Supper.
Luke xxii. 19. *Phelps.*

Shortness of the present life, and the certainty of a future accountability. 1 Pet. iv. 7. *Phelps.*

Faith and the obedience required in order to obtain salvation. Acts xvi. 30. *Phelps.*

The evidence of a true faith manifested in the life.
James ii. 17, 18. *Phelps.*

To whom is the gospel hid? and who blinds the mind. 2 Cor. iv. 3, 4. *Register.*

The right way to glorify God recommended.
Jer. ix. 23, 24. *Register.*

The physical, intellectual and religious training of children considered. Eph. vi. 4. *Register.*

Elevated pursuits of the Christian.
Col. iii. 1. *Cole.*

Divine agency necessary to the success of the preached word. Zech. iv. 6. *Cole.*

Human life a short journey.
1 Chron. xxix. 15. *Samson.*

Proofs of the authority of Bible records found in the traditions of Bible lands.
Mat. xxviii. 15. *Samson.*

Parental discipline of our Heavenly Father.
Heb. xii. 7. *Samson.*

The basis of all our domestic and social duties.
Mal. i. 6. *Samson.*

The continued intercession of Christ.
Romans viii. 34. *Samson.*

The great things which can be done only in the strength of Christ. Phil. iv. 13. *Samson.*

Man's self-complacency illustrated.
Mal. iii. 7. *Samson.*

Ezra an example for business men.
Ezra viii. 21–23. *Cleghorn.*

The infinitude and wisdom of God contrasted with the impotency and folly of man.
Isaiah lv. 8, 9. *Cleghorn.*

On the Resurrection.
1 Cor. xv. 14. *Cole.*

The penitent thief.
Luke xxiii. 42. *Cole.*

The choice of Moses.
Heb. xi. 24–26. *Cole.*

Ruth,—her works illustrated her trust in God.
Ruth ii. 12. *Samson.*

The progressive principle of good or evil in man.
Gal. v. 9. *Samson.*

The susceptibility of the mind to flattery.
2 Cor. xi. 30, 31. *Samson.*

The results of believing contemplated.
Matt. ix. 2, 3. *Samson.*

The sin of not believing in the Son of God considered. John iii. 18. *Samson.*

The nature and necessity of repentance.
Acts iii. 19. *Samson.*

The duty of familiar religious conversation.
Acts viii. 29. *Samson.*

Christ a foreign missionary.
Matt. iv. 13–16. *Samson.*

The spiritual impression made by the ordinance of baptism. 1 Peter iii. 21. *Samson.*

God the proper object of prayer through Jesus Christ. John xvi. 23. *Samson.*

The triumph of the Gospel predicted.
Isaiah ii. 1–6. *Poindexter.*

The opposition of man to the Gospel considered.
Acts xiii. 8. *Samson.*

The object of our Saviour's advent into this world.
Titus ii. 14. *Hill.*

Giving thanks to God a duty and a privilege.
Col. i. 12. *Hill.*

On the duty and benefits of prayer.
1 Timothy ii. 1. *Hill.*

The precious results of an active faith.
1 Peter ii. 7. *Hill.*

The happy effects of an acquaintance with God.
Job xxii. 21. *Hill.*

The happy influence of religion in our domestic and social relation.
Romans xiv. 17. *Hill.*

The duty and motives for seeking after communion with God and sanctified affections.
Col. i. 5. *Hill.*

Acceptable worship, pure, spiritual.
John iv. 24. *Hill.*

Causes and consequences of rejecting the light of the Gospel. John iii. 19. *Hill.*

The contrast contemplated between good and evil
Proverbs xi. 19. *Hill.*

Rewards of religious integrity considered.
Revelation ii. 11. *Hill.*

Funeral sermon of Samuel Southard Force. Sermon for departed good.
1 Samuel xxv. 1. *Hill.*

Self-knowledge and self-examination recommended.
Psalm xix. 12. *Hill.*

The goodness and forbearance of God illustrated.
Acts xiv. 17. *Hill.*

The constancy and moral heroism of pious women contemplated. John xix. 25. *Hill.*

The goodness of God and his Fatherly care illustrated and considered. Jeremiah ii. 31. *Hill.*

A thanksgiving-day sermon.
Leviticus xxiii. 39. *Hill.*

The Christian conflict — he is made victorious through the blood of the Lamb.
Revelation xii. 11. *Hill.*

The moral disease of nations cured by accepting the truth as it is in Jesus Christ.
Ps. lxvii. 12. *Hill.*

The great number who reject the Saviour considered. Luke xiii. 23. *Hill.*

Children invited to hear why they should fear the Lord. Psalms xxxiv. 11. *Hill.*

A sermon to sabbath school children.
Psalm xxxiv. 11. *Hill.*

Children encouraged to come to Christ.
Luke xviii. 15, 16. *Hill.*

The faith and perseverance of Jacob rewarded
Genesis xxxii. 26. *Hill.*

Character and relations of Christ to the human family. Rev. xxii. 13, 16. *Smith.*

The lessons which the dispensations of our Father in heaven are designed to teach us.
Isaiah xxvi 9. *Smith.*

Integrity of character demanded by the Gospel.
Luke xvi. 10. *Smith.*

Purity of heart and life demanded as a qualification for heaven. Luke. *Smith*

The repentance of Judas.
Matthew xxvii. 34. *Smith.*

Watchfulness on the post of duty recommended.
Luke xii. 35, 36. *Smith.*

The book of life.
Rev. xx. 15. *Smith.*

Moral deformity changed to beauty of regeneration. Psalm xc. 17. *Smith.*

Motives to diligence in religious affairs.
2 Peter iii. 14. *Smith.*

The frailty of man and the uncertainty of life.
Psalm ciii. 14. *Smith.*

Human bereavements.
Eccl. xii. 5. *Smith.*

To believe there is only one God is doing well.
James ii. 19. *Smith.*

Narrow escape from ruin considered.
Psalm lxxiii. 2. *Smith.*

Dangers attendant on prosperity.
Deut. xxxii. 15. *Smith.*

The special providence of God considered. A historical discourse.

The protecting care of our Father.
Deut. xxxiii. 27. *Smith.*

The spiritual beauty of the church considered.
Psalm xlviii. 2. *Smith.*

Song of the redeemed.
Rev. xv. 34. *Smith.*

The necessity of an atonement and the ability of Christ to make it. Heb. iv. 14. *Wright.*

The resurrection considered.
1 Cor. xv. 32. *Smith.*

The plaudit of the faithful servant.
Matthew xxv. 23. *Smith.*

The importance of Sabbath schools to the Church.
Acts ii. 39. *Smith.*

Human frailty and bereavements considered.
Ecclesiastes. *Smith.*

The downward progress of evils seducers.
2 Timothy iii. 13. *Smith.*

Divine mission of Christ's ministers; a funeral sermon. John i. 6. *Smith.*

Christ our sacrifice.
1 Cor. v. 6, 7. *Stanley.*

Necessity of a preparation for Christ's coming as our Judge.
Matt. xxiv. 43, 44. *Stanley.*

A due preparation to receive the sacrament of the Lord's Supper, considered.
1 Cor. xi. 24, 25. *Stanley.*

The joy of Simeon at the birth of Christ, considered as an example for all believers.
Luke ii. 29–32. *Stanley.*

A preparation for the heavenly residence promised us in the Gospel.
Heb. xiii. 14. *Stanley.*

The wickedness and folly of being ashamed to confess Christ.
Mark viii. 38. *Stanley.*

The causes of gratitude which appear in times of tribulation. A retrospective discourse.
Acts. xxxiii. 15. *Stanley.*

The motive to a Godly life.
Titus ii. 11–13. *Stanley.*

Obedience a proof of love to God.
1 Cor. xiii. 3. *Stanley.*

The causes of continuing in sin considered.
John v. 40. *Stanley.*

The inexcusableness of not entering upon a Christian life. Luke xix. 16–18. *Stanley.*

The care of our heavenly Father for little children.
Matt. xviii. 14. *Stanley.*

Conscience of God's law.
Romans i. 15. *Stanley.*

The consecration of our whole being to the service of God. Romans xxi. 1. *Stanley.*

The benefits of public worship and the necessity of our preparation for it. Ps. i. 2. *Stanley.*

Reasons why we should love the church.
Psalm cxxii. 12. *Stanley.*

The Lord's Supper,—the nature of the rite and the reasons which should lead us to its observance.
1 Cor. xi. 24. *Stanley.*

Man's need of forgiveness, and the provision made for obtaining it through Christ.
Acts xiii. 38. *Stanley.*

The qualifications necessary in a candidate for confirmation. Heb. vi. 1–3. *Stanley.*

Christ our intimate friend and affectionate teacher.
Isaiah xxxii. 2. *Stanley.*

The still small voice.
1 Kings xix. 12. *McCarty.*

Excellency of the knowledge of Christ. In what it consists. Phil. iii. 8. *Marshall.*

The hidden mystery, present and future salvation revealed by the Holy Spirit.
1 Cor. ii. 7–10. *Israel.*

Character and privileges of the righteous.
Isaiah xxxiii. 15–17. *Israel.*

The true method of learning the doctrines of Christ.
John vii. 17. *Israel.*

A sermon adapted to the sacrament of the Lord's Supper. Isaiah liii. 5. *Israel.*

Necessity of firmness of purpose in maintaining a religious life. Psalm cxvi. 13. *Lenahan.*

Christian obedience—its nature and rewards.
John xiv. 21–23. *Israel.*

The object of Paul's glorying the efficacy of the cross. Gal. vi. 14. *Israel.*

The elements of true religion.
James i. 27. *Israel.*

Obedience to God the best evidence of our love to him. 1 John v. 3. *Israel.*

The means considered by which Christ will bring about the triumph of his kingdom.
Isaiah xlii. 1–4. *Israel.*

Future home of the righteous.
John xiv. 2. *Hildt.*

The peculiarity and importance of the death of Christ. 1 Cor. xv. 8. *Lenahan.*

The wise and good work of saving souls. Proverbs xi. 30. *Israel.*

Origin, design and obligations of Christianity. Titus ii. 11. *Israel.*

The generous provisions of the Gospel. John xv. 16. *Rogers.*

The extent of salvation by Jesus Christ. Matt. i. 21. *Israel.*

Repentance a primary doctrine of the gospel. Mark vi. 12. *Israel.*

The essentials of religion found in a right knowledge of God and Christ. John xvii. 3. *Israel.*

The favorable influence of piety upon man's existence. 1 Timothy iv. 8. *Israel.*

The mutability of all things earthly, and durability of things heavenly. 1 Peter i. 24, 25. *Israel.*

The brevity and sorrows of human life. Gen. xlvii. 8, 9. *Israel.*

The formation and development of Christian character. 2 Peter i. 5–7. *Israel.*

The unity, harmony and power of the church of Christ. *Israel.*

The power of Christ over sin. John viii. 36. *Israel.*

Influence of Christian example. Matthew viii. 16. *Israel.*

The small number of effectual laborers in the Church. Luke x. 2. *Finkle.*

The right of possession which God has on his creatures. 1 Cor. vi. 19, 20. *Israel.*

The duty of every converted man to propagate the Christian faith. John ix. 26, 27. *Israel.*

The design of Christ's manifestation.
1 John iii. 8. *Israel.*

Grounds of encouragement to make supplication to God. Hebrews iv. 16. *Wilson.*

Obligations and influence of early religious instruction. Prov. xxii. 6. ———

The model Christian described.
Gal. v. 22, 23. *Israel.*

Duration of future punishment considered.
Matthew xxv. 46. *Israel.*

Cautions against apostasy.
Heb. xii. 18. *Israel.*

The exaltation of Christ, and the homage due him.
Phil. ii. 9, 10. *Israel.*

The resurrection of Christ.
2 Timothy ii. 8. *Israel.*

A discourse in behalf of Missions.
John iv. 38. *Israel.*

Preaching the Gospel the chief means of converting the world. Rev. xiv. 6. *Israel.*

The character and design of the Atonement.
2 Cor. v. 21. *Israel.*

The faith and practice of the earliest Christian Church, considered. Acts ii. 42–44. *Israel.*

The consequences of sin urged as motives to repentance. Matt. iii. 10. *Israel.*

The happy consequences of believing and trusting in God. John xiv. 27. *Henry.*

On the importance of revivals, and the means of promoting them. Habakkuk iii. 2. *Henry.*

The barren fig-tree.
Luke xiii. 7. *Henry.*

The recognition of friends in Heaven.
2 Samuel xii. 23. *Henry.*

The instances enumerated in which God has manifested an interest in the moral improvement and salvation of our race. Isaiah v. 4. *Cleghorn.*

Nature of God, and the true mode of worshipping him acceptably. John iv. 24. *Cleghorn.*

Our obligations to keep the Christian Sabbath considered. Exodus xx. 8. *Cleghorn.*

A heroic and religious character to be given to all our actions. John xii. 3. *Conway.*

Piety of the intellect, or moral relations of the heart and will. Matt. xxii. 37. *King, of Boston.*

Spiritual gravitation.
Acts i. 25. *King.*

The ability to do good universal.
Mark xiv. 8. *Conway.*

The soul; its conditions and its necessities.
Isaiah xxviii. 20. *Conway.*

Moral and affectional nature of man considered.
Ephesians v. 19. *Conway.*

The spirit manifested in the life of Christ considered. Matt. xx. 28. *Conway.*

The parental care and clemency of our Father considered. Luke xi. 4. *Conway.*

Christianity adapted to human wants and conditions. Acts xxiv. 14. *Conway.*

The designs and benefits of trials and temptations. James i. 12. *Moore.*

Scriptures, the grand educator of the conscience. Romans vii. 24. *Burnap.*

Co-working with God in bringing about moral results. 2 Cor. vi. 1. *Tiffany.*

Mary's love—the ideal woman. John xix. 25. *Conway.*

Life and death of Hon. Judge Cranch. Psalm i. 3. *Conway.*

Everybody must be about the business given him to do. Luke ii. 49. *Conway.*

The results issuing after righteousness, contemplated. Matt. v. 6. *Weis, New Bedford, Mass.*

Reflections of Peter after denying his Lord. Mark xxvi. 75. *Weis.*

Reliance on the interior selfhood considered. John xxvi. 7. *Conway.*

The connection of Christ's death with human redemption. 1 Cor. xi. 26. *Conway.*

The strength of the lonely. John xvi. 32. *Conway.*

Scepticism and sceptics, or doubt necessary to successful investigation. John i. 45, 46. *Conway.*

Conscience the Sinai of the soul. Exodus xxv. 40. *Conway.*

The nature of spiritual freedom.
Gal. v. 1. *Conway.*

Conditions and prospects of a child of God.
Romans viii. 15–17. *Conway.*

Herod seeking to destroy the child Jesus, spiritually considered. Matt. ii. 13. *Conway.*

God comes to us in ways beyond our consciousness.
Psalm cxxvii. 2. *Conway.*

Faith and the true spiritual worship of God, the only source of satisfaction to the highest cravings of man's nature. Ps. civ. 33, 34. *Dewey.*

The voice of God in the wind.
Genesis iii. 8. *Conway.*

Motives for leading a religious life considered.
Heb. xi. 25, 26. *Cummins.*

The resurrection of Christ illustrating an important doctrine. Matt. xxviii. 7. *Cummins.*

The latest phases of modern infidelity.
Matt. vii. 20. *Cummins.*

Dependence of the Church on the Holy Spirit.
Zech. iv. 6. *Cummins.*

The young Christian counselled.
Phil. i. 6. *Cummins.*

An earnest Christianity.
Romans xii. 11. *Cummins.*

A sermon to moral men.
John xvi. 9. *Cummins.*

The responsibility of young men considered.
1 John ii. 14. *Cummins.*

The simplicity of the religion of Christ.
2 Cor. xi. 3. *Cummins.*
The sympathy of Christ with his followers.
Acts ix. 4. *Cummins.*
The paralytic healed, and the title, "Son of Man," considered. Mark ii. 10, 11. *Cummins.*
Religious patriotism; a sermon suggested by Washington's birth-day.
Ps. cxxxvii. 5, 6. *Cummins.*
The doctrine of a divine providence considered.
Luke xii. 6, 7. *Cummins.*
Christianity not to be held responsible for existing evils. Jer. viii. 22. *Cummins.*
A true and faithful confession of Christ considered.
Matt. x. 32, 33. *Cummins.*
Sacrament of the Lord's Supper considered.
1 Cor. xi. 26. *Cummins.*
The Christian armor—the object, basis and excellence of the Christian's hope.
1 Thess. v. 8. *Cummins.*
Models of warning found in the Scriptures. Gehazi. A sermon to young men.
2 Kings v. 27. *Cummins.*
Christians a peculiar people.
1 Peter ii. 9. *Cummins.*
The character of Nicodemus.
John iii. 4. *Cummins.*
Perversion of God's long forbearance.
Eccl. viii. 11. *Cummins.*

Repentance—St. Paul on Mars' Hill.
Acts xvii. 30. *Cummins.*

The ultimate triumph of Christ's kingdom.
Isaiah liii. 11. *Cummins.*

The agony of Christ in the garden.
Luke xxii. 44. *Henry.*

The compassion of Christ for obstinate sinners.
Matt. xxiii. 37. *Henry.*

The elevated and purified affections to which Christians should aspire. Col. iii. 2. *Henry.*

Hanging out a banner in the name of God: a dedication sermon. Ps. xx. 5. *Riley.*

The truth as it is in Jesus.
Eph. iv. 21. *Brooke.*

The church edifice dedicated to God, is a house of prayer. Isaiah lvi. 7. *Cook.*

A sermon in behalf of the Norfolk sufferers.
2 Samuel xii. 23. *Day.*

A missionary sermon.
Heb. xiii. 13. *Bishop Waugh.*

Reading the Scriptures, a duty not to be neglected. Isaiah xxxiv. 16. *Day.*

A sermon relating to the Lord's Supper.
Isaiah liii. 10. *Day.*

The sufferings of Christ—his resurrection—preaching repentance. Luke xxiv. 46, 47. *Day.*

Discontent with present attainments in piety encouraged. Matt. v. 6. *Hough.*

Intimate communion with Christ of the highest worth. Phil. iii. 7. *Pike.*

The unspeakable gift.
2 Cor. ix. 15. *Day.*
The conversion of St. Paul.
Acts ix. 17. *Day.*
The diffusive nature of the Gospel.
Acts xii. 24. *Day.*
By the power of faith we overcome the world.
1 John v. 4. *Hough.*
The apocalyptic view of heaven.
Rev. vii. 9–17. *Butler.*
The love and practice of sin grounds of consideration. John iii. 9. *Butler.*
A rebuke for pursuing temporal, to the expense of spiritual things. Matt. vi. 32. *Butler.*
The character of the enemies of the cross considered. Phil. iii. 18. *Butler.*
The inconsiderate and ungrateful rebellion of God's people considered. Is. i. 2, 3. *Butler.*
The duty of observing public worship, with the excuses for neglect. John xx. 24. *Butler.*
Zeal for the house of God: its nature.
John ii. 17. *Butler.*
Reproof of idle curiosity and speculation in regard to the number saved.
Luke xiii. 23–31. *Butler.*
The sinfulness of man considered.
Isaiah lix. 12. *Butler.*
Be sure your sin will find you out.
Num. xxxii. 23. *Butler.*

Delight in the service of God an evidence of piety.
Psalm xl. 8. *Butler.*

Faithfulness in preaching.
Acts xx. 26. *Butler.*

Parable of the sower illustrated.
Luke viii. *Butler.*

A discourse illustrating the designs of the Lord's Supper. Ex. xii. 26. *Butler.*

Counsels from the Divine counsellors considered.
Rev. iii. 18. *Butler.*

The Saviour's mission and the aim of the Christian's life. John ix. 4. *Butler.*

Contrast between a Christian and almost a Christian. Acts xxvi. 28. *Butler.*

Parable of the lost sheep considered.
Luke xv. 1–10. *Butler.*

A plea for the study and the circulation of the Scriptures. Eph. vi. 17. *Butler.*

Incomprehensibility of God.
Isaiah lv. 8, 9. *Titus.*

The Christian priesthood : its privileges and duties.
Isaiah lxi. 6. *Kemp.*

Tests of a waking spiritual state considered.
Romans xiii. 11. *Butler.*

A sermon relating to the painful disaster at Alexandria, Va.* Luke xiii. 1–5. *Butler.*

Pleasing God the aim of life.
John viii. 29. *Butler.*

* The walls of a building on fire fell, burying beneath its fragments several firemen.

The mediatorial relation in which Christ stands to man. 1 Cor. v. 7. *Morsell.*

The long forbearance of God with impenitent sinners. 2 Peter iii. 9. *Hodges.*

The hope of pardon for all who are truly penitent. Jonah iii. 10. *Hodges.*

The conditions to be complied with and the duties to be performed in becoming a disciple of Christ. Luke xvi. 26–31. *Hodges.*

Refuge in Christ illustrated by ancient cities of refuge. Numbers xxxv. 11, 12. *Hodges.*

The influence of envy. 1 John iii. 11, 12. *Hodges.*

The support which religion affords the people of God in affliction. Neh. viii. 10. *Hodges.*

Causes and remedies of declension in religion. Matthew xxiv. 12. *Hodges.*

Acceptance of the will for the deed when there is no opportunity of the deed to be performed. 2 Cor. viii. 12. *Hodges.*

The influence which our character exerts over the exercise of our faith. Heb. iii. 12, 13. *Hodges.*

On the character of the pardoned. Luke vii. 37, 38. *Hodges.*

Insufficiency of the world to satisfy us. Eccl. i. 14. *Hodges.*

Sickness and our duty with reference to it. Matthew viii. 17. *Samson.*

The ways of religion pleasant and peaceful. Prov. iii. 17. *Kinney.*

A right spirit needful in order to a right apprehension of Christ. 1 Cor. xii. 3. *Samson.*

The reign of Christ on earth.
Revelation xx. 6. *Samson.*

The duty of acting according to our religious convictions. John xiii. 17. *Samson.*

Social study of the Scriptures.
Acts xviii. 2–6. *Samson.*

Nature, design, and effect of prayer.
Luke xi. 1. *Samson.*

The promise of faith.
Heb. xi. 1. *Samson.*

The intercession of Christ as distinguished from his mediation. Heb. vii. 25. *Samson.*

Moral lessons of winter storms.
Job xxxvii. 13. *Samson.*

The value of the soul.
Mark viii. 36. *Dasheil.*

The Christian a stranger and pilgrim on earth.
Psalm cxix. 19. *Pres. Binney.*

Our obligations to Christ as a benefactor considered.
2 Cor. v. 14, 15. *Samson.*

Christ crucified.
Luke xiv. 27. *Samson.*

Country recreation, the rule given us in this behalf. Matt. vi. 28. *Samson.*

Exercise of the moral and religious affections.
1 Timothy iv. 7. *Samson.*

Reading the Scriptures.
Luke x. 26. *Samson.*

Nature of spiritual freedom, and how to obtain it.
Psalm cxix. 45. *Samson.*

Nature and proofs of a final judgment.
Acts xvii. 31. *Samson*

The ordinary work of the Spirit of God illustrated and considered. Matt. xii. 28. *Samson.*

The nature and influence of early love to God considered. Jeremiah ii. 2. *Samson.*

The trial and triumph of integrity.
Job xxiii. 10. *Dasheil.*

The present imperfection and future increase of our knowledge.
1 Cor. xiii. 10. *Dasheil.*

Nature, duty and benefits of social worship.
Hebrews x. 25. *Noble.*

The nature and office of ruling elders.
1 Timothy v. 17. *Noble.*

The means of triumphing over our spiritual foes.
1 Samuel vii. 12. *Noble.*

The will of God done in heaven a model for doing it on earth. Matthew vi. 10. *Noble.*

Christ's reign in the heart defined.
Ephesians iii. 17. *Noble.*

The nature and effect of Christ's intercession.
1 John ii. 1. *Noble.*

The love of spiritual influences.
Romans xv. 30. *Noble.*

The sympathy between the people of God on earth and in heaven. Eph. iii. 15. *Noble.*

The great ends of a Christian life.
Hebrews xii. 14. *Moore.*

The Saviour's call to Zaccheus.
Luke xix. 9. *Finkle.*

The publican's prayer.
Luke xviii. 13. *Finkle.*

The value of the soul.
Mark viii. 36. *Finkle.*

Condition of the righteous and the unrighteous in the spirit world. Luke xvi. 25. *Finkle.*

The reasons for wonder and inquiry as to our Saviour's character. Matthew viii. 27. *Finkle.*

The witnesses for Christ and their testimony.
John xv. 27. *Finkle.*

The wisdom and goodness of God as manifested in the seasons. Genesis viii. 22. *Finkle.*

Religion the true source of cheerfulness and happiness. Colossians iii. 16. *Finkle.*

The exaltation of Christ.
Philippians ii. 9–11. *Finkle.*

Trials of the Christian life.
2 Corinthians i. 7. *Finkle.*

Value of the love of Christ.
Ephesians iii. 19. *Finkle.*

Fewness of the laborers in the Lord's harvest.
Matthew xxi. 29, 30. *Finkle.*

Christian economy.
John i. 12.

Christ the only way to heaven.
John xiv. 6. *Finkle.*

Value and necessity of the new birth.
John iii. 3. *Dasheil.*

Terms of discipleship in the kingdom of Christ.
Matthew xvi. 24. *Dasheil.*

Advantages of early piety.
Ecclesiastes xii. 1. *Dasheil.*

Our salvation made dependent on knowing Christ *crucified.* 1 Corinthians ii. 2. *Fuller.*

The way in which God is glorified in his house.
Isaiah lx. 7. *Burrows.*

The attractions of the sanctuary.
Psalm lxxxiv. 1, 2. *Teasdale.*

The cause of our Saviour's sorrow in the days of his advent. Isaiah liii. 3. *Teasdale.*

Some knowledge of God necessary to render unto him acceptable service. Exodus v. 2. *Jones.*

A solemn declaration. John v. 42. *Teasdale.*

A plea for home religion.
Joshua xxiv. 15. *Dasheil.*

The resurrection of the body as well as the soul considered. Phil. iii. 11. *Dasheil.*

Christ's special commandment.
John xv. 12. *Dasheil.*

Christian faithfulness, its hindrances and incentives. Nehemiah vii. 2. *Dasheil.*

The relation in which the death of Christ stands to both God and man. 1 Cor. xv. 3. *French.*

Parallel between the moral action and condition of Adam and all other men.
Genesis iii. 1–7. *French.*

The effect of faith.
Hebrews xi. 1. *French.*

The church, including its ministers, the medium of revealed truth to the world.
1 Timothy iii. 15. *French.*

The church the ark of safety to the written Word.
Jeremiah xxiii. 28. *French.*

The faith of antiquity against novelty and innovation. Matthew xix. 8. *French.*

God is love.
1 John iv. 16. *French.*

Means provided in the Gospel to save man, who cannot save himself. Eph. ii. 8. *Addison.*

The power, mercy and justice of God.
Psalm lxii. 11, 12. *French.*

Creation.
Genesis i. 1. *French.*

No real fulfilment of the law without the aids of grace, through Jesus Christ.
John i. 17. *French.*

The operation of faith does not lessen the obligation to obedience. Romans v. 1. *French.*

Spirituality of the divine nature.
John iv. 24. *French.*

Farewell exhortations.
Jude 21. *Haskell.*

Duty of the Church to pray for the ministers of the gospel. 2 Thess. iii. 1. *Greer.*

The final banishment of the wicked considered.
Proverbs xiv. 32. *Haskell.*

The conditions on which the wicked may be accounted righteous, and have a hope in his death. Isaiah lv. 7. *Haskell.*

The certainty of death, and the equal certainty of a day of judgment. Hebrews ix. 27. *Haskell.*

Human life, its object, brevity, uncertainty. James iv. 14. *Haskell.*

Immortality of the soul, and the retributions of eternity. Job xiv. 14. *Haskell.*

The heirship established by being the sons of God. Romans viii. 14. *Haskell.*

Doing good by every proper opportunity. Isaiah xxxii. 20. *Haskell.*

The reality of having our affections on the unseen God. 1 Peter i. 18. *Haskell.*

On revelation and inspiration. What is truth? John xviii. 38. *Haskell.*

The necessity of a human and a divine nature in Christ, that he might be the mediator between God and man. 1 Timothy ii. 16. *Danforth.*

Family religion. Joshua xxiv. 15. *Haskell.*

The worth of the soul. Mark viii. 36. *Haskell.*

Funeral sermon of Mr. David M. Wilson. Psalms xxxvii. 37. *Haskell.*

The relation of good works to the glory of God, or the value of Christian example. Matt. v. 16. *Haskell.*

Resurrection of the dead considered.
Acts xxiii. 6. *Haskell.*

Evidences and blessings of a hope in Christ.
Heb. vi. 19. *Haskell.*

Moral truth superior to all other departments of knowledge. Ephesians iv. 21. *Haskell.*

On the relations of the Church to the truth and the power of God. 2 Cor. iv. 7. *Sunderland.*

A grateful acknowledgment of the Divine blessing. A retrospective discourse.
1 Sam. vii. 12. *Haskell.*

Christ the medium of connection between us and God. John vi. 68, 69. *Haskell.*

The nature and fulfilment of prophecy prove the Scriptures true. Acts xxvi. 27. *Haskell.*

Divine inspiration considered.
John xiv. 11. *Haskell.*

The certainty and justice of future punishment.
2 Thess. i. 9. *French.*

The existence of a personal Deity in opposition to modern Pantheism. Psalm xc. 2. *French.*

The fall of man and its consequences.
Rom. v. 12. *French.*

Faith, its causes and consequences.
Heb. xi. 1. *French.*

The justice of God.
Deut. xxxii. 4. *French.*

A comparison between the Jewish and Christian Churches. Heb. iii. 56. *French.*

The evidence of adoption into the family of Christ. 1 John iii. 14. *Pyne.*

Relation between the first and second coming of Christ. John xii. 46. *French.*

Consolations of Christ in the hour of death an evidence of a preparation for the day of judgment. Heb. ix. 27, 28. *French.*

The original state of man's nature, and its present fallen condition. Eccl. vii. 29. *French.*

Doctrine of the Trinity.
Romans i. 18. *Pyne.*

The Divinity of Christ.
Heb. i. 8. *French.*

Evidences of the doctrine of the resurrection and of the soul's immortality.
2 Timothy i. 10. *French.*

Aid of the Holy Spirit to be sought for in our devotions. 1 Cor. xiv. 15. *French.*

Isaiah, his times and his prophecy.
Act xxviii. 25. *Haskell.*

Times in which the Divine favor is specially manifested. Isaiah lv. 6. *Haskell.*

The providential reign of God in history of nations and races. Psalm ii. 11. *Haskell.*

God has spoken to man through the medium of human language. Deut. xxx. 19. *Haskell.*

A minister's doubts respecting his own continued usefulness' Philip ii. 23. *Carothers.*

A discourse adapted to the ordination of elders.
Titus i. 5. *Carothers.*

On the joy afforded by the appearance of Christ among his people. John xvi. 27. *Carothers.*

"A good Soldier." A funeral discourse. 2 Timothy ii. 3. *Carothers.*

The duty to search the Scriptures urged. John v. 39. *Waldo.*

An historical discourse. Luke i. 3, 4. *Carothers.*

If we cannot comprehend things plain to the human understanding, how can we comprehend things which are spiritually discerned? John iii. 12. *Carothers.*

The source of original sin. Romans v. 12. *French.*

Unity of the human race—an encouragement for foreign missions. Acts xvii. 26. *French.*

As man is to be transformed, so is the whole creation by the redeeming power of the Lord Jesus Christ. Romans viii. 19–23. *French.*

The blessing of a revelation of a Supreme Being as the "living God." Ps. lxii. 1–3. *French.*

The holiness of God. 1 John i. 5, 6. *French.*

The true standard for human action. Psalm cxix. 127. *French.*

The specific aids which the Holy Spirit imparts in the formation of Christian character. Isaiah xi. 2, 3. *French.*

Upward progress of the just contrasted with the downward course of the wicked. Proverbs iv. 18, 19. *French.*

Practical Christianity.
James ii. 17. *Pyne.*

The real existence of Satan and other evil spirits considered. Matt. iv. 1. *French.*

A sermon to the firemen of Washington.
Nahum ii. 3, 4. *Carothers.*

The reward of continuance in well-doing.
Romans ii. 7. *Carothers.*

Reverence and filial fear due to God.
Psalm lxxxix. 7. *Carothers.*

The influence of personal piety on the world's conversion. Habakkuk ii. 3. *Carothers.*

A retrospect of the season, with its temporal blessings. Matt. ix. 37. *Carothers.*

The religious condition of the world favorable for receiving the gospel.
Matt. ix. 38. *Carothers.*

The superior excellence of Christianity considered.
Rom. iii. 1, 2. *Carothers.*

The prepared mansions.
John xiv. 2. *Carothers.*

The progressive Christian contemplated.
Exodus xiv. 15. *Carothers.*

The necessity of religious instruction.
Deut. vi. 6, 7. *Carothers.*

Omnipresence and omnipotence of God.
Jer. xxiii. 24. *Carothers.*

The duty of Christians to labor for the salvation of men. Luke xvi. 4. *Carothers.*

The power and glory of the Gospel.
Romans i. 16, 17. *Doggett.*
The Christian's cross and crown.
James i. 12. *Duncan.*
No rank in life exempt from the maladies of sin.
2 Kings v. 12. *Lehon.*
The functions and discipline of the conscience.
Acts xxiv. 16. *Duncan.*
The mysteries in religion.
John iii. 9. *Duncan.*
The tests and influence of the Gospel.
Luke xii. 49. *Doggett.*
The passion of Christ.
John xix. 30. *Doggett.*
The moral relations of man to the law of God.
1 Timothy i. 8. *Bishop Pierce.*